

THE MISSION OF HELP

TO THE
NATIVE PEOPLES OF SOUTH AFRICA

BY THE REV. W. H. RAY, D.D.

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W. H. RAY, D.D.

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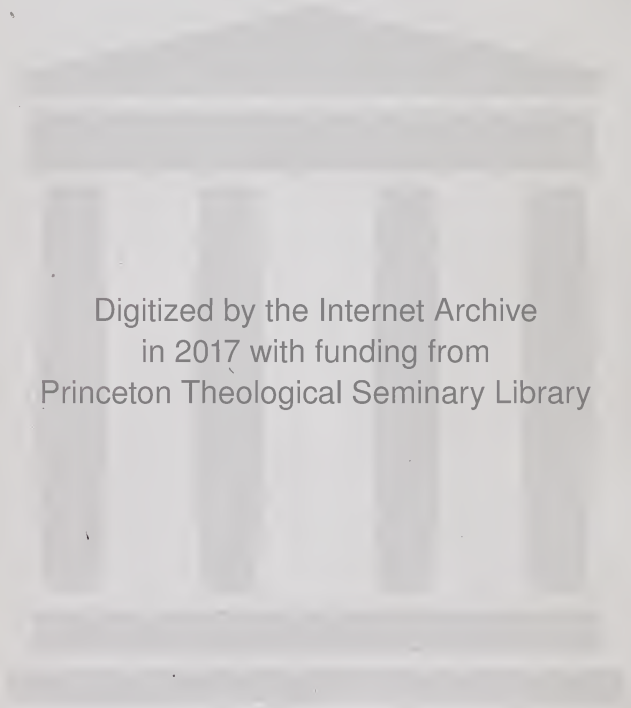
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THE MISSION OF HELP

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THE PERSONAL LIFE OF THE
CLERGY

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THE MISSION OF HELP

TO THE

CHURCH IN SOUTH AFRICA

WHAT IT HAS DONE, AND WHAT IT HAS TAUGHT US

BY

ARTHUR W. ROBINSON, D.D.

VICAR OF ALLHALLOWS BARKING BY THE TOWER

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P R E F A C E

THE story which follows is a story which ought to be had in remembrance. We owe it to our Lord to tell out what has been done. It is due also to the many who have gladly acted as His instruments, and have freely given to the work their prayers and their labours. Further, there is the hope that the account may serve to quicken the expectations of those who are already realising the stirrings around them of a widespread movement of spiritual revival. They will read here of one of the earlier indications of what we may believe is to prove a new era of Evangelistic activity in the Church. The reading can scarcely fail to fill their hearts with larger courage and fresh hope.

Then there must be much that it will be good for us all to learn from this experiment that has been made; much that will throw light upon the problems of our Mission work at home,

which Missioners and others should note with care. And, last but not least, there is the possibility, and more than possibility, that what has been achieved in South Africa will be attempted again for other Churches of our communion. When this comes to be done, the experience lately gained will naturally be looked to as a starting-point for the new enterprises. Yes, undoubtedly, a record ought to be made.

Led by this feeling, the Committee of the Mission of Help have pressed the writer of this report into the service because it was judged that he was likely to take a sympathetic and at the same time an independent view of the whole matter. He had been over most of the ground, though not actually one of the Missioners, nor was he a member of the Committee. He had been occupied for a good many years with Mission work, and had taken part in Mission visits to several of the colonies. Full information has been placed at his disposal, and he has put himself in direct communication with those on the spot who were able to aid him in confirming or modifying impressions that

had been otherwise received. He is not unaware of the delicacy of his task. If he has made mistakes, he can only ask that they may be pointed out, and promise to do his best to correct them in any subsequent edition of the book that may appear.

About one thing he is confident that he has not been mistaken. No words could be too strong to convey his conviction that the Divine approval and benediction, earnestly desired and unceasingly sought, have rested, from first to last, upon this endeavour—this memorable endeavour—of the Church at home to help the daughter Church in South Africa.

A. W. R.

September 5, 1905.

COLLECT

Used on behalf of the Mission of Help.

O LORD, from Whom alone cometh our hearty desire to bless with service of peace and love the land long vexed by war ; Prosper, we pray Thee, with Thy grace and presence the Mission of Help to the Church in South Africa ; and grant that all who go forth in Thy Name on its behalf may labour effectually, in the power of the Holy Ghost, to the conversion of souls, the perfecting in righteousness of Thy faithful people, and the furtherance of Thy eternal purpose ; to Thy glory, through Jesus Christ our Lord. *Amen.*

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CHAPTER I

THE IDEA OF THE MISSION

FOR the beginning of the movement which led to the Mission of Help we have to go back to the year 1892. In that year Bishop Wilkinson, who for reasons of health had resigned the bishopric of Truro, was spending some months in South Africa. While in Cape Town he was the guest of Sir Henry and Lady Loch at Government House. Under the shadow of Table Mountain they talked much of the importance of strengthening and vitalising the ties between the home country and the Colonies, and of the sacrifices which might have to be made to bring this about. Years passed, and then came the war. Lord Loch had died, but his widow took up, as a sacred legacy from her husband, the duty of caring for South Africa. She reminded the Bishop of their former talks, and begged him to see whether something might not be done to send help to the Church in South Africa. The

Bishop acknowledges that at first he shrank from the task. By degrees, however, it seemed that some one ought to go forward. He wrote to the Archbishop of Cape Town and asked whether the Church of South Africa really needed and desired such assistance as the Church in this country might be ready to render.

The answer was made when, on August 24, 1900, the Bishops of the Province of South Africa gathered in Synod and adopted the following resolution:—

“The Archbishop and Bishops of the Church of the Province of South Africa desire to offer to the Bishop of St Andrews their most cordial thanks for his interest in the spiritual welfare of the Church in these parts, and accept with heartfelt gratitude his proposal to make arrangements that an organised body of clergy should come from the mother country on a Mission of special service to the Church of this Province. In their judgment such a Mission would be likely to result in great and lasting good to the Church of Christ, and would be a very material help at the present crisis.”

The Bishops thus formally expressed to Bishop Wilkinson their desire that he should take the matter in hand and act for them in making all needed preliminary arrangements. It is not too much to say that, generally speaking, the good success of the work has been chiefly due to him. "It was he alone who possessed himself, primarily, of the ideal he set before us. He alone could have succeeded in impressing it upon others by the steady persistence of his spiritual vision. He alone could be accepted in trust both by the Church at home and by the Church in South Africa—to which he was personally known—as an authoritative organ through which the act of communion between Church and Church could unreservedly take place."

As will be seen later on, Bishop Wilkinson did more than inspire and superintend the arrangements in England. He went out, at no small cost to himself, in order that he might visit centre after centre, and so clear the way and lift to its full height the expectation of those whom the Mission was to reach. But, before such a visit could be paid, other steps had to be taken.

It had to be ascertained that the Church on this side would be prepared to endorse and make

good the proposal which had been put forward. It was essential that there should be no possibility of mistake on this point. As we shall see, a letter was drawn up and signed by the Archbishop of Canterbury, the Archbishop of York, the two Archbishops in Ireland, and the Primus of Scotland, to express their hearty sympathy with the undertaking, and to serve as an official warrant and commission for those who should engage in it.

Then the very serious question of expenses had to be faced. If the Mission was to be organised upon any considerable scale, these would amount to a large sum. Missioners might be found who would offer their services free of all charge, but their travelling expenses would have to be met, and in many cases it might be necessary to bear also the cost of providing substitutes to do their work in their absence. A Ladies' Committee was formed, and it rendered a service which has been quite beyond praise. With Adeline, Duchess of Bedford, at their head, this Committee set to work to find the money that was needed. No public appeal of any sort was to be made. All was to be done by private application to those who were likely to be interested. By quiet per-

severance this difficult labour of love was accomplished, with the result that “upwards of £6000 was raised.” This “not only made the Mission practicable, but relieved the organisers of it from all financial anxiety.”¹

While the money was being gathered, a Committee of clergy was actively engaged in considering the nature of the problem to be dealt with, and in deciding as to the men who were to be invited and sent. This Committee consisted originally of:—

The Bishop of St Andrews, *Chairman*.

The Bishop of Chichester.

The Bishop of Rochester.

The Bishop of Liverpool.

Archdeacon Bourke, *Secretary*.

Canon Bodington.

Canon Gore.

Canon Scott Holland.

Canon A. J. Mason.

Canon G. E. Mason.

Professor Collins.

Rev. V. S. S. Coles.

Father Waggett.

¹ Some details of the expenditure are given in Appendix D.

But before we proceed to tell more of the line of action adopted, it will be well to pause for a few moments to consider the nature of the undertaking for which the Church at home was making itself responsible, in order that we may grasp something of its real meaning and magnitude.

What was included in the idea of a Mission of Help to South Africa? That was the question which inevitably arose before the members of the Committee and all whom they called to aid them. The more the question was pondered, the more clear it became that the answer was of a size which might stagger even the most courageous.

South Africa is a big place—about two-thirds as large as Europe. It is true that the white population is as yet wonderfully small—less than a million in all—and only about half are of British descent. They are to be found not only in the towns, but scattered along the railways and through the country districts. The towns are far apart, and much of the life is lived in the isolation of lonely farms.¹ The prevailing im-

¹ It has been estimated that a quarter of the South African white population is on the Rand, a sixth in the seaports, and the remaining seven-twelfths scattered in small towns, villages, and farms.

pression of the traveller as he journeys along is of the vast solitude of it all. Up on the high table-land, which forms seven-eighths of the whole country, three thousand feet and more above the sea, you may travel on and on through what seems for the most part a boundless waste. In the map there are names of places, but when you arrive at them there is little to be seen but the hotel and a few stores. For the rest there is "a sort of tangled litter of tin huts, spilt loose upon the bare veldt." "Only now and again, at enormous distances from one another, sudden spots of brilliant green reveal a farm. But soon it disappears, lost in the endless, rolling, yellow plains, in the vacancy of which man is swallowed up and makes no sign."

The Church of the Province of South Africa is not in the position of traditional prestige which has long been held by the Church at home. Its bishops and clergy can compare with our best for devotion and general ability; but its members are in a minority, though they include a large proportion of the most cultivated people. The Church is not rich, nor is it politically powerful. It has passed through severe trials, and has made great sacrifices. Such development as there is

has been the result of what is, after all, but a short time of work.

It is less than sixty years since Bishop Gray wrote:—

“There is not one of our colonies that we have so long and so entirely neglected. Little has been done here by us of the Church of England, while other bodies have been labouring zealously. Everything has yet to be done—churches to be erected, clergy, catechists, and teachers to be brought out, a college founded, missions planted, and this by a Church enfeebled by the neglect of the mother country for half a century.”

Another, speaking quite recently, has said:—

“Both Church and State at home forgot to equip the Church in South Africa for the work she was sent out to do. Our relations to the State and to the Church at home were left very much to chance. To the Church at home we seemed to be a troublesome child that is always getting into scrapes. To us here the Church at home sometimes seemed immensely distant.”

Happily a good deal of assistance had been given by grants from societies and by individual

churchmen during the last half century, and thus, in some measure, reparation had been made for the indifference of the past. But even so, the aid had been far from adequate to meet the need. The marvel was how much, not how little, had been accomplished. Ten dioceses had been formed, with their machineries of administration. There were synods and colleges, vast parishes, and innumerable mission stations.

But far more remained to be attempted, and nowhere was this acknowledged more freely than amongst South African churchmen. It had been urged against them that they had expended too large a proportion of their energy upon doctrinal discussions, and upon the consolidation of an ecclesiastical system; that things with them had tended to become narrow and small; that there had been a lack of boldness in their dealings with great moral and social questions; and that there was sore need for a much fuller development of the intellectual and spiritual life of their people.

It was not denied that there may have been much truth in these allegations. With the inrush of new settlers after the war it became more and more clear that the Church was bound to rise and expand if it was to meet the growing

demands. "The day of small things is past," said the Bishop of Pretoria in his first charge to the Synod of his diocese (May 1903). Most hopeful of all, it was acknowledged that what was more essential than anything else was the deepening in spirituality which must precede the inflowing of the Power that can enable even the little ones to go forth as the mighty, and can compel men to recognise that in the membership of Christ there is a force purer and more availing than any which wealth and influence and mere numbers can supply.

And all this sense of opportunity and need lay behind the cry, "Come over and help us!" How difficult was the task of responding! It was much to be commissioned by authority to set about the work, and it was well to be assured that the necessary funds would be forthcoming. But how was such a country to be influenced with any effect? Would it be possible to find enough men of the right sort to make an impression upon anything like the necessary scale? How important the choice of the men! How much they would have to be told when chosen! What a mass of details of all sorts would have to be thought of and decided upon! What possibilities, too, of mis-

carriage, of jars and frictions, even amongst themselves; what harm might be done by misjudged words and hasty acts!

The Committee could only feel, at each step as it was taken, that their strength lay in the certainty that, both here and in South Africa, the great experiment was being made the subject of continuous, strenuous prayer. With that conviction they were able to rely upon a Higher Wisdom to direct their discussions and to guide them to decisions as these had to be made.

CHAPTER II

A PIONEER EXPEDITION

THERE were those in England who could speak from a long experience of the needs of South Africa, and not a few of them were asked to give counsel. But the state of the country had been materially altered in consequence of the war, and new prospects had opened, with new hopes and new difficulties. The idea of a general Mission throughout the Province was new also. Hence it was felt to be desirable that, as a first preparatory step, something like a commission of inquiry should be sent out to collect first-hand information as to the existing condition of things. The members of it would confer with the bishops, clergy, and laity, and would then report the conclusions arrived at both as to the best time for the Mission, and as to the best ways of organising it.

This pioneer expedition, which was under-

taken with the full approval of the Archbishop of Cape Town and his suffragans, started, part of it on February 28, 1902, the remainder about six weeks later. The earlier band consisted of the Rev. V. S. S. Coles, Librarian of the Pusey House at Oxford; the Rev. J. Hamlet, Vicar of Barrington; and the Rev. L. Sladen, Vicar of Selly Oak. They were specially charged to visit the dioceses of Grahamstown, Bloemfontein, and St John's, Kaffraria. In the second band were Bishop Hornby (now of Nassau); the Rev. M. B. Furse (now Archdeacon of Johannesburg); and the Rev. J. P. Maud (now of St Mary, Redcliffe). They were to go to the dioceses of Cape Town, Natal, Zululand, Pretoria, Lebombo, and Mashonaland.

A few Missions were conducted, as were also a number of Retreats for Clergy and Churchworkers. But for the most part the time was spent in the direct business of inquiry and consultation. Great distances were travelled, conferences were held, and public meetings were convened in which leading citizens took part, as, for instance, that on July 29 at Johannesburg, over which Lord Milner presided, and that on September 15 at Cape Town, when the

Governor of the colony was in the chair. In the course of his speech Lord Milner said: "I hope a great deal from the Mission which is to be sent out from home. I believe that, if they come to us in the spirit of those who have spoken to us to-night, they will find an amount of sympathy and support in this community of which they, in their most hopeful spirit, have a very inadequate idea."

Full reports were brought back, and most useful they proved to be. Of the welcome that would be accorded to the missionaries there could be no doubt. At first, indeed, the term "Mission" had been to some a source of perplexity. Few of the people, or even of the clergy, had any practical knowledge of what we understand by parochial missions. In the popular idea Missions meant work among natives; but as soon as it was made clear that the Mission of Help was to be a great act of sympathy by which the Home Church was anxious to place her living resources at the disposal of a far-away province, free of all cost, in the hope that by God's blessing the gift might be made the means of promoting a closer fellowship and a higher, stronger life—as soon as the

real motive and meaning had been explained, there was only one feeling, that of intense appreciation and gratitude. Nor was the expression of this feeling confined to churchmen. In more than one place leading Nonconformists expressed their hearty approval of a movement which had for its aim the rousing of the moral sense and the deepening of spiritual life. "We are glad to report that we were met with the utmost cordiality and brotherly welcome by leading Nonconformists and ministers."

The chief points of what was reported may be briefly summarised as follows:—

The foremost want of the Church was clearly that of which we ourselves are very conscious at home—more life and fuller; life that would make itself felt in a deeper devotion and consecration, and make itself seen in a larger, braver application of the principles of the Gospel to the intellectual and social problems of the community. "It is no disparagement to say that the Church of the Province of South Africa has of necessity been largely engaged in evolving her system of external organisation." What was needed was more of the

Spirit within the wheels. Such life-power alone could avail to lift the sympathies and energies of churchmen out of the narrowness of parochial and congregational grooves. "At every meeting with clergy and laity the weakness of the Church was ascribed to the absence of effective corporate action."

So again: "There would seem to be pressing need, at this critical period of social and political reconstruction, that it should now be indisputably seen that the Church's campaign is simply one for *Righteousness*." "We have everywhere found that the difficulties which practically confront men in South Africa are moral rather than doctrinal."

But here, too, in the matter of practice, as much as in that of organisation, the primary necessity was that of a quickening of the spiritual sense. "Commerce, business, industrial life, and sport, of these there is plenty; but, as if men could live by bread alone, there is little of literature, science, art, or religion. To this people—young, faring well, absorbed in their pursuits, turning because of the climate and lack of home life to outdoor recreations—religion makes small appeal, is even a vanishing quantity."

Not that this lack of the personal sense of power of religion involved any open manifestation of disregard for religion. On the contrary, it has often been noted, and must not be forgotten, that the general respect for religion in South Africa is quite marked. The share in producing this, which belongs to the Dutch, should be freely admitted. Their religion may have some forbidding aspects, but it is a serious concern; it occupies a large place in their thoughts, and it has kept its hold upon the men.

Not only is there this general respect for religion, but it was possible to report that there was among many laymen holding responsible positions a strong conviction that in religion is to be found the one force which can mould character, uplift education, and consolidate the State. The members of the commission of inquiry, who had been sent to the northern colonies, were able to speak in unexpectedly hopeful terms of what they found. "Johannesburg," they said, "is a mining camp, and contains both bad and good; but the proportion of good is vastly greater and more attractive than we remember to have met with in any

other of the mining camps in the world. They are large-hearted and generous, living strenuous lives. For good or ill they are the makers of the country, and will exercise the most potent influence upon its future development." "It was wondrously cheering to find the universal admission that the most solid asset in the State is *character*, and its most valuable product the lives of its people."

What was everywhere needed was that religion should be made, in the first place, personal, and that its hold should be strengthened from within.

As to the effect which the war had produced, and was likely to produce, upon the country, it was evidently not possible to give any very exhaustive account. In some parts the ordinary Church work had been suspended, and an entirely new beginning would have to be made. Parishes under these conditions could not be ready for a Mission of the ordinary type. In other places no great disturbance had been caused; unless, indeed, this had been produced by the influx of new settlers from the old country, who would certainly have to be reckoned with as a fresh element in the general life. The most weighty results of the war may

yet be found in the changed feelings with which the whites and the coloured peoples will regard one another. "Another result, and one not very easily dealt with, will be its effect upon the Dutch Reformed Church." Speaking generally, "the sorrows of the war were encountered from time to time, but it was a common thing to hear of those who were profiting by the war. The people will not need consoling in 1904, but awakening, reviving, instructing; and a condition precedent is to attract them."

What was plain was that a new era of life was about to begin in the history of South Africa, an era of fresh hopes and altered relationships; and never could there be greater need or fairer opportunity for men of the right sort—men of large hearts and clear heads who would go out in the Name of our Lord to carry His Gospel of the Kingdom which alone can provide guidance to all that is highest for the individual and the State, while it supplies at the same time the motive which will make men rejoice to receive and obey it.

The reports contained, as was to have been expected, a great many suggestions of a prac-

tical character, as to points which should be kept in mind in arranging the plans for the Mission. In the first place it was urged that it would not be desirable to attempt to hold simultaneous Missions throughout the country. "There would be waste of energy, and it would be practically impossible to make such an attack effective over so extended a field of operation." Moreover, hurried visits by many Missioners would not be worth nearly so much as work done by a smaller number who were able to make a considerable stay among the people. "It has been borne in upon us that English eyes require *time* to become accustomed to the African sunlight, and *experience* to gauge 'distance' and 'values.' It would be impossible to secure the necessary balance of experience to correct the impressions which a visit of only two months would give to a large band scattered over the vast extent of the South African dioceses." Then, too, there were elementary facts of climate for which allowance would have to be made. It would be necessary to remember that, whereas on the western side of the country the rains fall in winter, the case is reversed on the east; and "South Africans

are not prepared to face rain. It is much heavier than with us."

As to the number of men to be employed, it was suggested that there should be a permanent nucleus of six, who should devote (if possible) a whole year to the work ; or, if such could not be secured, then two bands of six each, working for six months. Besides these there should be assistants, who might be clergy from England who were able to be absent from home for three or four months, to be supplemented by clergy to be found in South Africa. The aim should be to devote two months to each diocese. If it were decided that the Mission should occupy six months, the time to be selected should be from May to October 1904.

Lists of places were given in which Missions of various lengths could be taken. Owing to the smallness of many of the churches it was thought that it would be desirable to arrange for the use of public halls and secular buildings. A hope was expressed that some provision might be made for the troops and the constabulary.

Stress was laid upon the great value of con-

ferences with clergy and laity at the close of Missions. "Such conferences may be made the means, not only of bringing fresh vigour and life into existing parochial and diocesan organisations, but may lead to a combination of the Church's scattered forces, such as may make concerted action really effective throughout the whole Province."¹

Of special difficulties, two called for most careful consideration and a wise handling. There was what remained of the old controversy, dating from the days of Bishop Colenso, between the Church of the Province and those who claimed to represent the "Church of England." Although the actual number of congregations standing aloof from the Church of the Province was very small, still a good deal of soreness remained even amongst those who had given in their formal adhesion. These people were by temperament and training decided "Evangelicals," and were

¹ Among other observations contained in the Report, the great need of assistance towards securing and strengthening religious education in the secondary schools was insisted upon. The suggestion thus made prepared the way for, and led up to, the appeal recently issued by the Archbishop of Canterbury.

extremely suspicious of any movement which might carry them away from what, in their minds, was identified with the old Church of England. It seemed, however, as if the time were ripe, and as if the opportunity had arrived, for a final reconciliation. "The Mission may be looked to as the immediate means for achieving this great end." Only it was insisted that "the utmost care and consideration must be exercised in the choice of Missioners entrusted with this work."

The other difficult problem which, if it did not lie in the direct line of the Mission work, could yet not be avoided, was that of the attitude to be adopted towards the Native question. It is not possible to attempt here a detailed account of the influences which have contributed to form the opinions of the average colonist in regard to the expediency of efforts to educate and Christianise the natives. It must suffice to say that, at the time of the visit of inquiry, it was clear that these opinions were generally adverse to any such efforts. Fear of the blacks—they are ten times as numerous as the whites—and of what they might do if made more powerful by education; misunderstandings of what

the missionaries are really aiming at for them; exaggerated accounts of ill conduct on the part of those who claimed to have come from Mission schools, and who as often as not had but the slightest connection with them; unwise, if well-meant, recommendations and manifestos from people in this country who give small credit for sense or humanity to those on the spot, and are quite prepared to dictate what should be done — all these causes have combined to produce feelings of sensitive independence, if not of actual repugnance to English interference.

In the conferences that were held this topic was frequently introduced and discussed; and, as the result of a long and careful consideration by clergy and laymen, an important statement was drawn up to set forth the policy of the Anglican Church as to the relations between the white and the dark races. This was done, partly as a means of explaining to the colonists what the Church's missionary programme really included; and partly with the desire of helping those who were coming from England, by furnishing them with the conclusions arrived at after long experi-

ence and careful knowledge gained in actual contact with the facts.¹

Obviously the duty of the colonists towards the natives could not be ignored by Missioners who tried to preach to them faithfully the message of the Christian Gospel; and few better results of a Mission could be desired than the awakening of a genuine interest in their spiritual and intellectual welfare. But it was plainly right to insist that, "if help is to be given in this direction, it is highly important that Missioners should approach the subject with adequate understanding of the conditions which prevail in South Africa."

¹ This statement, together with a further and more authoritative pronouncement by the Synod of the Province of South Africa, will be found in Appendix B. The latter document, put forth in January 1904, was also framed with a view to the work of the approaching Mission of Help.

CHAPTER III

A FURTHER PREPARATORY VISIT

THE reports brought back by the Bishop and five clergy furnished matter for most careful study by the Committee at home, and proved to be of the greatest service. The broad lines of the subsequent work were so laid as to follow the recommendations that had been made. The Committee were confirmed in the belief that the Mission ought to be postponed until 1904; and, during many months, negotiations were conducted with those whose help it was wished to obtain as members of the Mission body.

The Committee was increased until it consisted of the following:—

The Bishop of St Andrews, *Chairman*.

The Bishop of Chichester.

The Bishop of Rochester (now of Southwark).

The Bishop of Liverpool.

The Bishop of Worcester.

Bishop Webb.

Bishop Montgomery.

Bishop Hamilton Baynes.

The Dean of Westminster.

Canon Body.

Canon Bodington.

Canon Scott Holland.

Canon A. J. Mason.

Canon G. E. Mason.

Canon Valpy.

Professor Collins (now Bishop of Gibraltar).

Rev. V. S. S. Coles.

Father Puller.

Father Waggett.

Rev. M. B. Furse.

Rev. J. P. Maud.

Rev. E. A. Stuart.

Rev. H. H. Gibbon.

Archdeacon Bourke, *Hon. Sec. and Treasurer.*

Rev. Wharton B. Smith, *Hon. Assistant-Sec.*

To these were subsequently added: Bishop Hoskyns (now of Southwell), Bishop Hornby, the Bishop of Stepney, Provost Campbell (now Bishop of Glasgow), the Rev. J. R. Vincent (formerly Dean of Bloemfontein), and F. C. C. Barnett, Esq., who undertook to act as *Assistant-Treasurer.*

It is desirable to give this list in its com-

pleteness, if only to shew how deep was the interest aroused in England among churchmen of every school of thought.

But the main purpose of this chapter is to tell of a second preparatory expedition which it was deemed advisable to send to South Africa in 1903. The object this time was not so much to seek information, as to announce that the Mission was shortly to begin; to stir the hearts of the faithful to expectancy and prayer, and to confer with the leaders of the Church in regard to the final arrangements that had to be made, whether as to the dates of Missions or the assignment of Missioners to the various localities.

The Bishop of St Andrews, Canon Scott Holland, and Provost Campbell placed themselves at the disposal of the Committee for this most important service. After a celebration at St Peter's, Eaton Square, (at which the Bishop of Rochester gave an address), they set forth, and arrived at Cape Town in the latter part of August. From Cape Town they went to Grahamstown, Port Elizabeth, Durban, Maritzburg, Pretoria, and Johannesburg. There

Provost Campbell left them to journey on into Rhodesia, whilst the Bishop and Canon Scott Holland paid visits to Kimberley and Bloemfontein. They met again for some final work at Cape Town.

So important was the step thus taken, and so immediate its bearing upon all that followed, that no apology need be offered for giving in full the report which these trusted ambassadors presented on their return:—

“We were sent to make special and exact preparation for the Mission of 1904, in succession to the band of pioneers who went out from the Committee in 1902, and to the value of whose work we have received abundant testimony. We confined ourselves throughout our visit, as steadily and thoroughly as was practicable, to this intention.

With this purpose in view:

We held, in each diocese, a Quiet Day or half-day of spiritual preparation for Clergy and Church workers, in which the outlines and methods of a Mission were laid down, and its possible results sketched. Instruction was also given in the work of Prayer, Intercession, and study of God’s Word, by which it must be preceded and followed.

We held in each centre, or centres, Conferences with the Clergy, at which, after putting forth the meaning and scope of a formal or informal Mission, we asked each of the clergy in turn to declare which type of Mission would suit the conditions of his parish. Records were kept of all such local and particular information.

We have also sent out carefully prepared schedules for each to fill in and return to us, describing the peculiarities of his work, and the nature and type of Mission and Missioner which he thinks desirable. These help us to understand the conditions suitable for this or that man who may be sent to each separate place.

We have obtained, or are obtaining, from each diocese a complete scheme, explaining the way in which the Missioners assigned to it can best be utilised and distributed, giving the dates on which they will arrive at each place, the time which will be occupied in their work, in travelling, &c.

We also held Public Meetings in every central town (except Cape Town), at which the Governor of the Colony, or the Mayor, or some representative authority took the chair. At those meetings we explained to all the intention and the hopes of the proposed Mission

in a more popular manner than was desirable at the Conferences of Clergy and Church workers. Addresses were also given on wider and more far-reaching results which, with God's blessing, might follow the effort of 1904. These meetings were well attended and well reported.

We had a Conference of Laymen in Cape Town, with open talk, and we had, in other places, opportunities of interviewing the various administrative and municipal authorities, of learning their mind, and making them aware of our purpose.

We preached sermons everywhere, and gave addresses to men and communicants.

This is not the place in which to dwell upon the marvellous kindness with which we were everywhere welcomed, the response which was given to the letter of the Archbishops, which we read in every centre, and the gratification and almost surprise which was evinced alike by clergy and laity, that the Church at home really cared for the spiritual needs of her far-distant sons and daughters."

The letter of the Archbishops was as follows :—

“It is our high privilege to give our earnest and affectionate commendation to the Mission of Help which the Church at home is sending

to South Africa at this great juncture in our common life.

Those who go forth upon this visit of brotherly love are among the foremost and most trusted of our Church's leaders and guides, and we are persuaded that, by the grace of God, they will be enabled to do real service in South Africa for the advancement of the Kingdom of our Lord and Saviour, and for the bettering of the lives of men.

If, under the Providential Guidance of the King of Kings, the outcome of the terrible years of warfare through which we have passed be a truer understanding, a manly Christian fellowship, and a genuine strengthening of character and purpose on the side of whatsoever things are just and pure and of good report, it will be because we have striven to hear His voice, to know His will, and to carry out what He would have us do.

And perhaps no human influence could be more potent to that great end than such an embassy as that to which, with high hope and fervent prayer, we now wish God-speed."

(Signed by the Archbishops of
Canterbury, York, Armagh,
and Dublin, and by the
Primus of the Scottish
Church.)

The report continued :—

“We are constrained, however, to urge the following considerations :

1. We are bound to witness that a great spirit of expectation has been enkindled as to what the Mission of 1904 may accomplish. Laymen have used language about this which frightens us by its intensity. Bands of workers are now engaged in regular Intercession for it. If we are to fulfil this expectation and to prevent Christian people in South Africa from being terribly disappointed, we require the very best men we can obtain, and the most careful selection of them for their several posts.

2. Yet, while asking for the service of the very best, we are compelled to warn our Missioners that they must be prepared, in many places, for very limited room in which to work, scanty and scattered populations, small gatherings and few qualified workers. They will often find themselves in places where there is very little knowledge of all which a Mission should mean, or of the after work which it involves.

The Missioners of 1904 must be ready, for Christ's sake, cheerfully to accept these limitations. While it is necessary for them to be thoroughly versed in the methods and spiritual forces of a Mission, they must not be bound

by any preconceived ideas as to the way in which it is to be conducted, and the results which are to be effected. They must cast themselves upon the Holy Spirit, and be absolutely free and elastic in following the guidance which He may vouchsafe through the circumstances in which they are placed.

Good, healthy, simple Gospel work, without eccentricities, is what is required everywhere. 'What we need in 1904,' said the Bishop of Pretoria, 'is the work of *Conversion*.'

In country districts, the Missioners must take to heart the words of the Bishop of Natal, who writes:—

'Missioners ministering to country parishes, and to scattered districts, will remember that in all such country parishes and districts there is a great simplicity in externals, there being no second Church which people can attend, as in the towns.'

Thus, especially in outlying farms, the Missioner will often be dealing with those who have to be taught the first simplicities of how to pray, how to repent, how to turn to God, &c. He will have done much if, in the short time allotted to him, he can just leave behind him a people that says its prayers, and gathers itself in households to remember God.

3. We desire to bear witness that, whatever

the difficulties and limitations, the need for the Mission is urgent, and the moment auspicious. By God's great mercy, it may mean everything for a Church that is face to face with new, pressing, and momentous demands upon its spiritual efficiency.

Immense expansion is required of her by growing populations—by enlarged towns—by the general development of the civil administration—by the extension of State education, which has now reached a critical juncture—by the vastness of energy of new industries. Yet such expansion of the Church is only possible if its *inner* and spiritual resources are increased and intensified so as to enable it to make the effort needed.

There must be a spiritual awakening, a deepened intensity of life, a more powerful cohesion, a gathered energy, if it is to grapple with the new situation, or to verify its claim over the large world of citizenship in the might of the transfiguring Spirit, and in the force of the risen King.

4. Nothing remains but that we should thank those who have remembered us in their Intercessions, and beseech them to continue to plead with the Almighty God that He may vouchsafe to us all a right judgment in the difficult work which yet remains to be done.

Above all, we have to acknowledge to Him, from Whom all good things do come, the numberless personal mercies which we have received at His hands—the readiness with which our ministrations have been received—the vision which He has vouchsafed to us of the possibilities of the Mission of 1904.

GEORGE ST ANDREWS.

ARCHIBALD EAN CAMPBELL.

HENRY SCOTT HOLLAND.”

CHAPTER IV

A CONFERENCE OF THE MISSIONERS

DURING the absence of the chairman and two others of its members the Home Committee had not been unoccupied. Good progress had been made in the way of completing arrangements with the large number of men who had been asked to take part in the Mission; and, when the Bishop of St Andrews and his companions returned, it was felt that the time had come to take an onward step. This was to be a Conference for the purpose of communicating information received, and explaining the plans which had been formed. The Conference was held in the Jerusalem Chamber, at Westminster Abbey, on Thursday, December 10, 1903. The Bishop of St Andrews was in the chair, and there were present the Bishops of Chichester and Stepney, Bishop Webb, Bishop Hamilton Baynes, Bishop Hornby, the Dean of West-

minster, and a large number of prospective Missioners, and of the Committee.

Professor Collins explained the scheme of work.

“The best plan seemed to be to divide the Province into two parts, to put together first the three northern dioceses, Pretoria, Bloemfontein, and Mashonaland, and to treat them by themselves; and then, secondly, the southern dioceses, Cape Town, Grahamstown with Kaffraria, and Natal with Zululand.¹ Dividing South Africa, then, into two divisions, and treating each diocese separately within each division, the three dioceses (or groups of dioceses, in the case of the southern one) are each of them to have, roughly, two months’ work; so that the Mission as a whole will last for six months, and the Missioners will be about two months in every diocese.

We have endeavoured, in the first place, to give unity to the whole thing by securing in both groups, north and south, a certain number of long-service men, *i.e.* Missioners who can remain for the whole, or nearly the whole, time of the Mission (which is, roughly speaking, six months) and then filling up the scheme by

¹ Lebombo, a purely Missionary diocese, and St Helena were not to be visited by the Missioners.

enlisting the services of others, either for one diocese for a period of two months, or for two dioceses for a longer period.

Obviously there are all sorts of points of detail which can only be settled on the spot; and, with a view to that, it has been arranged that each of the bodies of Missioners is to have a leader, one who may serve as a means of communication with the Bishops of dioceses."

Lists of names and places and dates, so far as they had been agreed upon, were then read; and the roll of Missioners was called and responded to by those present.

This done, the chairman, the Bishop of St Andrews, made his address to the Conference. In it he solemnly impressed the lessons already learned as to the nature of the enterprise upon which they were to embark, and offered most valuable suggestions from his own experience of "something like forty years in Mission work."

"You will," he said, "have great respect for the Church in South Africa — great respect. She has passed through severe trials; she has made great sacrifices in order to maintain the faith once delivered to the saints; she has developed and strengthened her organisation;

she has increased in a wonderful manner; she has reared many devoted servants of God, some of whom are alive and some of whom have now entered into their rest.

Approaching your work in this frame of mind, you will not be disappointed if you find many of the defects which we lament at home reproduced in the life of our daughter Church. For instance, you may find looseness of organisation, want of intercourse and cohesion, a lack of interest in what is being done in another parish, in another diocese, in the Anglican Communion, in the one Catholic Church dispersed throughout the world. In spite of the existence of a little band, a small inner circle of devout instructed people, you may come into contact, alike in clergy and in laity, with much vague, uninstructed, conventional Churchmanship, and you may be startled to find how little there is of a strong grasp upon the nation. You may wonder at the poor little churches which in many places hinder, by their want of accommodation, the development of the spiritual life of the people. But you will not allow yourself to be disheartened by those and other signs of weakness; still less will you allow

that to destroy or even weaken your respect for the South African Church. You will remember that to a very large extent her defects are the result of the niggardly indifference which in former years was exhibited by the Church at home to the needs of her representatives in South Africa; the unbelieving spirit in which Great Britain only regarded her needs at home, and grudged to give to her army abroad the best of her men and to strengthen their hands by adequate supplies. It was simply pathetic, when we read out the Archbishops' letter in the different centres, to observe the gratification and almost surprise which was evinced, alike by clergy and laity, that the Church at home really cared for the spiritual needs of her far distant sons and daughters."

Passing to speak of the character of the work to be attempted by the Mission, he added:—

"The present needs of the Church in South Africa were expressed to us by the Bishop of Pretoria, whom no one could charge with defective Churchmanship. 'What we need in 1904,' he said, 'is the work of *conversion*. Everything else can by God's help be taught afterwards.' Of course, in the things which can be

‘taught afterwards,’ he referred to the deepening of the spiritual life—all that God in His tender love has revealed to us about Holy Communion and the Church and the Risen Lord. The human methods by which men’s hearts and minds are to be reached will, of course, vary in different places. It matters little how you get hold of a man. It may be by some appeal to feeling; it may be in the dry light of unimpassioned reason; it matters not if only God’s truth is received and the will is yielded to God. But what is required everywhere, and what is the special work of the Mission, is to get into the hearts and minds of men what I may call the elements of religion, the knowledge of God, His Fatherhood, man’s guilt, the wages of sin, the Atonement, our Baptism into Christ, and the privileges which it involves; our belief in Jesus Christ as our Saviour; the need of deliberate exercise of our free will in simple and entire surrender of body, soul, and spirit to Him whom the Father has given to be the Lord of this lower earth.

When the Mission is over much more has to be done. The Missioner should gather together those whom God has given to him as the fruits

of his toil, and together with the parochial clergy should consider how these converts, after being properly instructed and duly confirmed and communicated, can bring their new life to bear on all their duties, social, commercial, political; how, in fact, they can manifest by their good works the reality of their conversion. These conferences after the Mission are of vital importance."

In dealing with the methods to be adopted by the Missioners, the Bishop observed:—

"I deprecate the method which now sometimes obtains of crowding the days of the Mission with numbers of extra services. The early Celebration, the later Celebration for those who are too tired to rise early, a Conference of clergy and workers in which to review the results of the previous day, and to seek guidance from the Holy Spirit as to the next step in the Mission—for we cannot do anything in any Mission if it has purely mechanical arrangements all settled before you begin; exactly what you are to do each day, exactly what address you are to give, and exactly how you are to deal with every man, woman, and child that comes under your influence. It is simply ludicrous, if it were not

something worse, and you need to meet together, clergy and workers, and to take counsel, at any rate clergy and Missioners to take counsel, from the Holy Spirit as to the next step in the Mission—with a very simple service of Intercession. Surely these spiritual efforts, with the great Mission service at night, without any additional things—little services for Guilds and the like—are more than enough to tax the powers of the most advanced Christian; the Celebration, the Conference, the service of Intercession, and the great effort at night; surely that is enough for one day for anybody.

I deprecate the modern plan of giving instructions at the end of the Mission sermon on some new subject, and it is a great comfort to me to find that in a very remarkable report which has been drawn up by the Committee on Parochial Missions for the Diocese of London, of which Canon Newbolt was the chairman, all that I am now saying is in substance emphasised by the judgment of Missioners of different schools of thought.¹ I deprecate, then, the modern plan of giving instructions on some fresh subject at the close of the Mission sermon. If you desire con-

¹ Some extracts from this *Report* are given in Appendix A.

version—I need hardly say to you, I suppose, that I am using the word merely as a convenient way of expressing that on which we all agree—after your sermon, then, in the after-meeting you must break up the sermon into simple portions. . . .

I venture to suggest to Missioners who are only to spend a day in a place, a plan which has been found very useful. I am imagining a Missioner with only one day in a place. Adopt the plan of the Good Friday ‘Three Hours’ in this way: give a little teaching; instruct the congregation how to turn it into prayer; leave them to do so in silence, and then sing a hymn; and then take a little more—seven subjects, just as you have seven in the ‘Three Hours.’ The first, God, God’s love and our Baptism; second, Sin; third, the Wages of Sin here and hereafter; fourth, the Atonement; fifth, Forgiveness through the Precious Blood; sixth, how this is to be received, and the teaching of the Brazen Serpent as applied by our Blessed Lord; seventh, Surrender of the Will. So in one day the fundamentals, so to speak, of the Christian life are taught, and then if you have another day in the place, be at the disposal of anybody who likes,

who was present the first day, to come and talk to you and help them in any way that they want to be helped.

Oh, my brethren, if we could realise what it all means—what it means to have those tens of thousands of prayers behind us—what it means to have the whole of a great country expecting that something is going to happen—what it means to have been called by God, by a God who never fails to help and govern those whom He brings up in His steadfast fear and love!”

A space of silence was kept for prayer, and for a fresh committal of the workers and the work to God. Then came an opportunity for questions on all sorts of details; as, for example, the work among children, and sailors, and soldiers; the Mission hymn-book; provision of literature, upon the need for which great stress was laid; addresses to schools and colleges; open-air services, and services in boarding-houses.

Bishop Hamilton Baynes was then called upon to speak from his knowledge gained as Bishop of Natal. He dwelt upon the “limitations of the spiritual life” to be met with in South Africa.

“It is so hard, under the conditions of South

African life, to reach any very high state of real saintliness." "Life is so easy, so sunshiny; it is like a perpetual summer holiday." "There are none of the great troubles which in England make life a serious thing. We are not confronted there with great masses of poor. There are none of those earnest social questions which in England make people think and sacrifice themselves—which constituted an immense call for service." And yet, though not yet fully recognised, there are claims upon the colonists which ought to make demands as serious as any at home. These arise out of the presence of the natives and the Indians.

"All that you will hear—I am sure you will hear it—about the failure of Missions, and about the raw Kaffir being better than the Christian Kaffir, and that sort of thing, points to the fact that our white people are not really converted." "I do not wish for a moment to suggest that our white people are not very considerate and very just to the natives. I think, on the whole, it is a mistake to say that they treat the natives badly. But the thing which needs altering is the tone of the man who says, 'I do not think there is any good in making them Christians.'

Now, I assure you, that tone prevails among some of our best communicants." Great wisdom would be needed in those who handled the subject. "Nothing will be more indignantly resented, nothing will be more dangerous, than that any Missioners should come straight from England and begin to lay down the law as to the attitude of white men to black men." What was to be hoped was that the result of the Mission would be to "produce a new feeling in the white man towards the native, without its having been specially urged upon him, and without his having been dictated to at all in the matter." "What is wanted is a real conversion—that change of heart which made St Francis kiss the leper—which changes the whole view, which makes people see in those Indian faces the likeness of God, and the potentiality of their hearts being the temples of the Holy Ghost."

At the afternoon session another Bishop from South Africa, Bishop Webb, than whom none have a better right to speak of the country and for its Church, addressed the Conference.

"The Church in South Africa, as you know, my lord, and I know its mind pretty well, is

profoundly grateful to Almighty God for the Heaven-born inspiration, the preserving energy, the self-sacrificing devotion, the practical wisdom, the unity of heart with which this enterprise has been brought to the eve almost of its fulfilment. It will strengthen and cheer the heart of South Africa as a pledge of the confidence the sympathy, and the unity of the Body of Christ which exists between it and the Church of England, and which will react, I am sure, in blessing on the Church of England. It will also—and that is, of course, a subordinate end—cement the links of loyalty and fellowship in the Imperial Kingly Commonwealth that unites the two nations and peoples across the seas.”

The speaker then proceeded to give a careful account of the history of the South African Church, and of the stages through which it has passed. This story of struggle and controversy it was necessary that the Missioners should, at all events, bear in mind.

Bishop Hornby added some words of practical counsel. “Your congregations will be numerous, eager, attentive, intelligent, and theologically ignorant.” “Preach to them the Gospel as though it had never been spoken to

them before." "Tell them in simple language why you yourself are a Christian."

Hints were given as to the voyage, and the character of the life on shipboard for those to whom this was unfamiliar. "Few," said the Bishop, "except those who are bred to the sea, can really think or study on board ship. I have been many voyages in different directions, and, though a good sailor in the ordinary sense of the word, have never found it easy to read or write on board. There is the throbbing of the engines, the rolling and pitching of the ship, the heat or cold or draughts, or interruptions and distractions. It is better, therefore, deliberately to give yourself up to rest and conversation with fellow-passengers, many of them old South Africans of the very type of those whom you are going to teach, from whom you will learn much as to the special difficulties before you. The early morning hour and walk on deck before breakfast I would keep rigidly for your daily meditation. The Office could be said in some convenient cabin after breakfast and before dinner."

Provost Campbell spoke of the welcome, "astonishing in its warmth and sincerity," that

had been extended to those who had already gone from the Committee to South Africa; a welcome which he believed was "in a large measure due to the confident expectation that the Mission was going to leave a permanent mark, not only upon the lives of individuals, but also upon the corporate life of the Church."

Mr Maud also emphasised the need of remembering this "further objective" for which he was satisfied that men's minds had been preparing.

Canon Scott Holland followed with characteristically stimulating words:—

"I am sure, as you listened to what Mr Maud has just said, or to what the Provost has said, you will arrive at exactly the same conclusion as I have arrived at—that the main thing of all is that they are exactly what we are; they are men and women, and men and women of exactly the same type as we know. That is what we ourselves felt at each gathering of Church folk in South Africa. We used to rub our eyes again and again and say, 'This is Balham, this is Hampstead.' There is nothing changed at all. And, when we met

our friends in the train or at the club, they were saying exactly the same things as gentlemen say, every day, in England, in the train, or in the club smoking-room. You have only to find yourself among a group of strong, vigorous, good-hearted laymen, rather outside the Church, of the best type that Mr Maud has described, to find them saying just exactly that thing.

We, too, are saying: Why does not the Church stand out as a public witness for Righteousness? Why does it not count in the public life? Why is it not an organisation for the conscience of the Nation? Clamour for it, that the Church will stand up as a public witness, as a corporate whole, that its conscience may be a power that will be recognised as a force in the State. That is the thing we are asking for there, and that is the thing we are asking for here.

If you want *extension* you must have *intention*; you must go in that spirit. Some people put it before you as a case of alternative policies; that it is one policy which says that the Church ought to expand its influence in all social, commercial, industrial, and political life; and

that it is another policy to be devout and attend to the Sacraments. We say these are not alternatives—these are correlatives. You cannot expand without going back on the Spirit. The more you recognise the need of expanding the more you turn inward and regard the spiritual force in the inner man. We go back on God and back on the Spirit because we care for the body, because we live in the flesh, because we care for the large public life outside.

Deepen the life, and it will make for expansion. Therefore, we ask you at the end of the time, when you have done all you can for the souls of men and women, that you shall then, at the Conference at the close, still demand that the public witness shall be given, that the thing shall not end there, that a great body of new life shall appear.

And let me tell you that municipal life in South Africa just at this moment is passing through a transition. Those great towns up north are purging themselves, perhaps you know, of their sin by civic methods—I mean they are cleansing their streets, they are closing their brothels, they are acting very strongly. In Kimberley, Johannesburg, and Cape Town, we

find that the civic authorities have got it on their conscience, and they are trying their best. These municipalities are on the make and rising to their duties. We want them to know that always there will be a body of Churchmen backing them at every point.

We want you to go and convert souls, because we believe that the final test by which the world will try the power of Christ is our success in producing righteous men ; and because we believe that the need of South Africa now is strong citizens, and strong citizens can only be made through the power of the Passion of Jesus Christ and the strength and energies of the risen Lord.”

In one of the statements as to the Mission which had been put forth, “the objective” had been thus defined :—

“To set forth the essential unity of morals and religion, of holiness and righteousness ; to lay down as a basis of conduct the old foundation of the Ten Commandments ; to proclaim fearlessly the need of repentance ; to bring home to all men the marvellous blessing of free forgiveness and renewal of life through Christ Jesus

our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach men to reverence humanity, whether native or European; to honour a woman and protect a child; to work at their calling and bear their burdens; to love their country and serve their King; to live with dignity, and through Christ our Redeemer to die in peace."

A few concluding words from the Chairman brought this deeply interesting gathering to a close:—

"What I should like now to say to you is that which has been said to all our fellow-Churchmen in South Africa, to all those bands of praying men and women, clerical and lay, who are in fellowship with us, interceding now before the throne of grace in preparation for the Mission in 1904. May I beseech you in this interval to try by study of God's Word, and by prayer, and by that Blessed Sacrament of His Body and Blood which He has given to us—may I beseech you to obtain, so far as

possible, that practical realisation of the truth of His Word and Promise; that practical realisation which is utterly different from feeling, and is often strongest when there is no feeling at all; that determination to believe—whether you are feeling anything or feeling nothing—that what God has said is true, and that if our Lord Jesus Christ said that the Holy Spirit should enable us to do greater works than had ever been done when He Himself was in the midst of His earthly ministry, present with His disciples in visible form, that if our Lord Jesus Christ, who is now alive at the right hand of the Father, has promised to give to us the Holy Spirit for this tremendous realisation of the very highest ideals that the mind of man is able to conceive—if this be so, and if God has chosen us, you and me, all unworthy, conscious more and more every day of our negligences and ignorance, but yet has chosen us, and has baptized us, and confirmed us, and communicated us, and ordained us, and is now sending some of us out on this great Mission, then we are certain of all the help of the Holy Spirit that we may require. Therefore, to bring this simple, commonplace fact of the

spiritual life home to the matters that we have been considering this afternoon, you will take all the materials that have been given you to-day ; you will take them, consider them, feed upon them ; you will make all the necessary and proper preparation for your instructions, for your addresses and the like during the Mission ; you will do everything that an honest man ought to do and would do if the whole work depended upon himself. But through all the preparation, and above all when you arrive, you will take for granted that it is God the Holy Spirit who is going to work in you and through you, and that it is quite possible that all your materials, and all your plans, and all your arrangements may be entirely put on one side because the Holy Spirit will reveal to you other ways in which to work, other words with which to teach the hearts and instruct the minds of those to whom you are sent.

I thank God that I have been allowed to live to be with you, to pray with you, to listen to your words, and in the name of the Ever Blessed Trinity to give you the Blessing before you depart."

THE following paper of "Suggestions" was drawn up by Bishop Wilkinson, and adopted by the Committee, for circulation among the Missioners.

"Our Help is in the Name of the Lord."

MISSION OF HELP TO THE CHURCH
IN SOUTH AFRICA, 1904

SUGGESTIONS TO MISSIONERS

We go out from the Church at home, in response to a request from the Archbishop and Bishops of the South African Church, with the blessing and commendation of the Archbishops of Canterbury and York, Armagh and Dublin, and the Primus of the Scottish Church.

We go with great love and respect for the South African Church, which, amid sore trials, has steadfastly kept the faith.

We go in a spirit of deep sympathy with her in the special afflictions which the war has inflicted upon her;—the peculiar difficulties to which she is still exposed.

We recognise the deep meaning in God's kingdom of a severe war,—the results which may issue from it; and we hope to encourage our brethren in Christ by the thought of the peaceable fruits of righteousness which may be yielded by this grievous chastening.

We rejoice to realise that we are members of one Church, and parts of one Empire; and, in humble dependence upon the Holy Spirit, we wish to work out, alongside of our brethren in South Africa, the lessons which we ourselves are striving to learn at home.

Some of these lessons are, briefly, as follows:—

1. God will do great things for us. He is waiting to bless us.

2. He has told us that, if we are to qualify ourselves for these blessings, we must—

Sit down in the lowest place;

Confess our sins;

Believe in the Redeemer, Whose blood cleanses from guilt;

Surrender ourselves in our separate individual being to Him Who died to redeem us, and Who ever liveth to make intercession for us.

Carry this individual Christian life into every social and national duty;

Manifest its reality by obedience to God, and help to our neighbour.

This Gospel of Life has to be proclaimed

everywhere — alike to individuals and communities.

We shall find some already devoted to our Lord and His Church, whose hearts we have to cheer, whose hands have to be strengthened.

We shall find also, as in our own country, men who are indifferent to the ministrations of the Church, and who tell us that her voice has ceased to speak to them in their busy modern life.

We shall invite their confidence, listen quietly to whatever they have to say, only praying that by the Holy Spirit we may be enabled to find out the weak spot in their own lives, and bring them face to face with Christ—in order that humbly receiving His Divine forgiveness, encompassed by the supernatural power of His Holy Spirit, and strengthened by the grace of His sacraments, they may become witnesses for the Incarnate God—diffusing everywhere with Divine enthusiasm His marvellous Life.

CHAPTER V

THE WORK IN PROGRESS

IN January 1904 the Provincial Synod of the Church in South Africa met at Cape Town. The subject of the approaching Mission of Help was brought forward, and the following resolution was moved by the Bishop of Grahamstown and unanimously carried:—

“That this Synod desires to place on record its deep sense of gratitude to the Church at home for sending, and to the Committee for organising, the Mission of Help, in which it recognises the desire on the part of the Mother Church to manifest her love for, and her close union with, her Daughter Church of the Province of South Africa, and which it also earnestly hopes may help the Church of this Province to realise to the full the responsibility and privilege which rest upon it in connection with the war, now happily brought to a peaceful issue.”¹

¹ In the Synod of Bishops it was moved by the Bishop of Zululand, and seconded by the Bishop of Bloemfontein,

The number of those who took part in the actual Mission was thirty-six. They were:—

The Bishop of Chichester.

The Bishop of Gibraltar.

The Bishop of Burnley (now of Southwell).

Rev. C. T. Abraham, Vicar of Bakewell.

Rev. H. G. Daniell-Bainbridge, Precentor of Westminster Abbey.

Rev. M. Cyril Bickersteth, Community of the Resurrection.

Rev. Canon Braithwaite, Canon of Winchester.

Rev. H. L. C. V. de Candole, Vicar of Holy Trinity, Cambridge.

Rev. W. J. Carey, of the Church of the Ascension, Lavender Hill.

Rev. C. P. S. Clarke, Vicar of St Frideswide's, Poplar.

Rev. A. H. Colvile, Diocesan Missioner, Hereford.

Rev. E. F. Crosse, Vicar of St Luke's, Barrow-in-Furness.

and carried, 'That in order to assist the Bishops and Parochial Clergy in preparation for the Mission of Help, a Committee of Advice be formed of Clergy who have an experience in the conduct of Missions; and that the following be asked to act on such Committee, with power to add to their number, viz., the Dean of Grahamstown, Canon Orford, Father Bull, and the Revs. J. O. Nash, W. Gore Browne, G. E. Weekes, and W. J. Roxburgh.'

- Rev. A. E. Daldy, Diocesan Missioner, Winchester.
- Rev. J. C. Fitzgerald, Community of the Resurrection.
- Rev. G. E. Ford, Rector of St George's, Birmingham.
- Rev. Peter Green, Rector of Sacred Trinity, Salford.
- Rev. F. Gurdon, Rector of St Anne's, Limehouse.
- Rev. R. S. Hassard, Vicar of St James', Notting Hill.
- Rev. F. W. Isaacs, Vicar of Chiswick.
- Rev. J. A. Kempthorne, Rector of Gateshead.
- Rev. H. Legge, Trinity College Missioner, Stratford.
- Rev. A. B. G. Lillingston, Vicar of Hull.
- Rev. H. W. L. O'Rorke, Vicar of Farnham.
- Rev. E. B. Ottley, Vicar of the Church of the Annunciation, Marylebone.
- Rev. Canon Pollock, Canon of Rochester.
- Rev. C. H. Rolt, Vicar of Holy Trinity, Darlington.
- Rev. E. S. Gordon Savile, Secretary of the Church of England Men's Society.
- Rev. J. B. Seaton, Secretary of the Leeds Church Extension Society.
- Rev. H. E. Simpson, of St Matthew's, Westminster.

Rev. Prebendary Storrs, Vicar of St Peter's,
Eaton Square.

Rev. E. A. Stuart, Vicar of St Matthew's,
Bayswater.

Rev. W. S. Swayne, Vicar of St Peter's, Cranley
Gardens.

Rev. Canon Thompson, Hon. Canon of Wake-
field.

Rev. H. T. Valentine, Vicar of Walden.

Rev. Father Waggett, Society of St John the
Evangelist.

Rev. Canon Winter, Rector of St Andrews, N.B.

It had been hoped that several others might have been able to go, and among them the Bishops of London, Ripon, Rochester, Wakefield, and Stepney, with Canons Body and Gore; but for various reasons these hopes were disappointed, to the great regret of the Committee. A glance at the list of Missioners, however, is sufficient to shew that the attempt to secure a body of experienced Mission clergy and Parish Priests, thoroughly representative of the English Church, had been remarkably successful.

For the work in South Africa the Missioners were divided, as has been already explained, into two groups. The first of these was assigned to the dioceses of Cape Town, Grahamstown,

Natal, St John's, Kaffraria, and Zululand. Its leaders were the Bishops of Gibraltar and Burnley. The second group was to go to the dioceses of Pretoria, Bloemfontein, and Mashonaland, and was to be under the charge of the Rev. C. T. Abraham. After receiving the Holy Communion together in Westminster Abbey, the first detachment of Missioners, seventeen in number, left Southampton in the *Walmer Castle* on Saturday, April 7, 1904. They arrived at Cape Town on Tuesday, April 26, and were there joined by the Bishop of Gibraltar, who had sailed a week before them. On the evening of their arrival they were welcomed by the Archbishop in the Cathedral, and received his blessing. The next day they started for their different stations. The rest of the Missioners went out at intervals according as they had undertaken to be absent for longer or shorter periods.¹

May and June were spent in the dioceses of Grahamstown, Pretoria, and St John's, Kaffraria. Then followed Zululand, Natal, Mashonaland,

¹ To each Missioner was sent a formal notice which he was requested to sign and return to the Committee. His signature implied his agreement to start on a specified date, and to remain until another date in South Africa. It also

and the diocese of Bloemfontein. Latest of all, during September and October, came the very heavy work in the diocese of Cape Town.

The diocese of *Grahamstown* has had a history of just fifty years. It has been favoured with a succession of able and devoted Bishops, beginning with Bishop Armstrong to whom the Anglican Communion is indebted for its hymn, "O Thou Who makest souls to shine."

The Cathedral is well-known as a home of reverent worship and spiritual teaching. It has for its Dean one who was Canon Missioner in the dioceses of Truro and Canterbury. Not unnaturally it seemed to be wise to make a start in a diocese where it might be assumed that the preparation of the past would have made ready the way for a hearty response to the Mission.

implied his endorsement of certain terms of service, which were stated thus:—

"The Missioner who accepts the invitation of the Committee is asked to consider that, subject to any conditions he may have made in accepting, his movements and work in Africa, during the period of the Mission, are under the direction of the Committee ; and that when in Africa, during the period of the Mission, he is under the direction of the Leader of his Group."

The case of the diocese of *Pretoria* was very different. At no time had Churchmen been able to establish themselves strongly in the Transvaal, and many positions had to be abandoned during the troublous years of the war. Wonderful as the work of reconstruction under Bishop Carter has been, it must be some time before anything like an adequate condition of Church life and organisation can be attained. The Mission in these circumstances was an experiment, and not a few were the wishes expressed that it might have been delayed for awhile. But this could not be; and, as the sequel will shew, the gains were real, even if the effects produced were not on quite so extended a scale as elsewhere.

In *St John's, Kaffraria*, the work is almost exclusively native: the proportion of natives to Europeans is something like eighty to one. Still, there were about 10,000 whites who had to be found in one way or another. Two of the Missioners were placed at the disposal of the Bishop for this purpose.

In *Zululand* there are not so many whites as in Kaffraria, and all that could be offered were short visits in July to three or four centres, notably to the mighty church which Archdeacon

Johnson has erected, largely by personal sacrifice, at St Augustine's, Rorke's Drift; and to the College which stands on the edge of the old battle-ground of Islandhwana. There the Missioners were able to be present at the annual gathering of old pupils; a sight not to be forgotten by any one who has had the happiness of witnessing it.

The diocese of *Bloemfontein* derives its name from the principal town of the Orange River Colony. It includes also the great mining centre of Kimberley. For years the diocese has been administered upon the lines of a somewhat rigid Churchmanship. With the inflow of a larger British population, especially since the war, demands have been made for the provision of services and of teaching more recognisably in accord with what the immigrants had been accustomed to in the Church at home. Here, therefore, a situation existed which called for sympathy and discretion on the part of the Missioners who were selected to deal with it.

Mashonaland, a diocese which includes Matabililand, far up in the north, had its claims, too, upon the Mission. There are to be found hard workers, living rough lives in the mines

and on the land; men, often from our public schools, who represent a high standard of English feeling. The effort to go to them at Bulawayo, and Gwelo, and Salisbury, and the Victoria Falls, was no slight one; but volunteers were ready and glad to make it.

Natal was a field of work which also needed more than common wisdom and tact. This is the most English of the South African colonies. Great numbers of our countrymen are settled in its two large towns, and many others are scattered about its fruitful farms and uplying stations. It has been the scene of bitter strifes and divisions over religious matters, which the efforts of two Bishops had but partially succeeded in healing. The native problem, moreover, is especially difficult owing to the presence of considerable numbers of Indians in addition to Kaffirs and Zulus.

Cape Town, the mother diocese of South Africa, had for many reasons the strongest claim upon the Mission of Help. It was in it that the chain of events originated which had led to the undertaking at all; and from the very outset its Archbishop had been enthusiastic in support of the scheme. In no diocese had the Church made more solid progress, and nowhere were

there more parishes that desired the presence of the Missioners. The diocese is just twice as large as England, and even this statement gives but an imperfect idea of the real vastness of its area. Railways are few, and the traveller is fortunate if his station is not more than twenty or thirty miles from the place to which he wants to go. The clergy are necessarily isolated, and seldom see the face of a brother priest, or gain the stimulus that comes from interchange and intercourse. It was no easy task to supply preachers enough to make it possible to say, as was subsequently said, that "almost every single parish that asked for a Mission had one."

CHAPTER VI

DESCRIPTION OF THE WORK

To give here a detailed account of all that was done by the Missioners would be neither desirable nor possible. In an Appendix will be found very full information both as to the men engaged in the work of the several dioceses, and as to the places visited. All that will be attempted in this chapter will be to select from the mass of material which is available such descriptions of the Missioners' experiences as may fairly be taken to be typical, and may give a general idea of the reception they received and the impression they made.

As to the reception, if there could have been any doubt beforehand, the doubt was speedily removed. All through the country the feeling was one of gratitude and interest. Men and women were stirred by the knowledge that the authorities of the Church at home had sent to them, free of all cost, of the best that they had

to send ; and there was a general desire to make the most of the opportunity while it lasted. Everywhere, in town and country alike, the response was genuine. Again and again it was described as "perfectly marvellous," or "simply overwhelming."

Immense gatherings were attracted to certain great centres, where governors, mayors, magistrates, and leading men of business threw themselves into the movement. At Cape Town it was computed that between 8000 and 9000 persons were to be seen in the various churches every night for ten nights. In not a few places churches had to be deserted for halls or tents that would contain bigger congregations. But it was realised throughout that the best work would probably be done in less conspicuous ways. From the first there had been a determination to proceed as quietly as possible, and to avoid, as far as might be, excitement and sensationalism. The aim of the Mission was to go into all parts of South Africa and to get into contact with individuals, with the lonely farmer and the young storekeeper who left England a few years ago ; with people who were willing to travel long distances by waggon or cart from their

scattered homes. There was a story of one man who came in about forty miles just to shake hands with the Missioner in the train, that he might feel, as he said, that he had been "in touch" with the Mission.

Sometimes, indeed, the necessity for previous preparation had been inadequately realised. There were cases in which it was left to be done by the Missioner himself almost single-handed, but these instances were happily rare. As a rule there was very hearty co-operation. In one place the Missioner was asked, before commencing his work, to meet a body of men of the parish who were anxious to place themselves at his disposal to further the Mission in any way in their power, and valuable help they gave. In another place "there was a suburban railway camp, and we especially desired that a new district church which had been contemplated should be opened for the Mission. When we arrived on the Friday, the rector told us he was sorry he had not been able to complete the church, but he said, 'I will tell you more definitely about it to-morrow, for I am going to see a man about the site in the morning.' That sounded rather hopeless, as the Mission

began on that Saturday. However, he came on Saturday and said, 'I have seen the man about the site, and I have secured it. You cannot have the church on Sunday (that is to-morrow), but it shall be ready for you on Wednesday;' and on that Wednesday, sure enough, the first service in the church was held. It had no floor, it had no windows, but it had the power of God there, and the Mission work was begun."

The conditions of the work varied to an extraordinary extent; and the Missioners had to adapt themselves with rapidity to their ever-changing circumstances. As one of them put it, "The Mission-work began when we left the shore at Southampton; certainly it was in full swing in the train up to Bulawayo, and wherever we were, in the train, or at rest, on horseback or on foot, in towns and remote mines, everywhere it seemed to us there was a stream of expectant men, all of them looking straight into us."

In Rhodesia it was most striking to observe the number of men attending the services, whether in church, in mission-hall, in tents, or in the barracks of the South African Constabulary. "Wherever you went, there were the strong, earnest, resolute, manly faces."

In Kaffraria the congregations would consist of the magistrate and his clerks, the school-master, the storekeepers, Post-Office officials, the doctor, and sometimes a section of the Cape Mounted Rifles, officers and men, with a farmer or two from the outside stations, and a trader on his rounds.

At Cape Town the Table Bay Harbour Board put the great warehouse on the North Quay at the disposal of the Mission for a week's services at the time of the dinner-hour. The Missioner stood on a trolley at one end of the great room with its rough, bare walls. The men gathered and increased from some 150 on Monday to close upon 400 on Friday. From the humblest dock-labourers to the heads of the Customs, all classes were represented. The men listened with the utmost reverence, taking off their hats, and putting their pipes in their pockets.

In the Cathedral at Pretoria a local account described how "judges, soldiers, officials, maid-servants, nurses, society ladies—all were crowded in together listening patiently to the longest sermons (for Evensong had been said at six, and it was all sermons and hymns for about two hours)."

Nor were those who attended by any means always of our own race or communion. In the small iron country churches it was not uncommon to see Briton and Boer kneeling side by side, a fit augury for happier things in South Africa.

“The Dutch came to our services night after night, and one and another of them shook me by the hand and said, almost in the same words, ‘Thank you for your message; it has touched my heart.’”

A Dutch schoolgirl wrote: “I shall always love England for giving us the gift of this great Mission.” Over against this may be cited the case of an English schoolgirl of thirteen, who had written on her Resolution Card, “I want to fight against the temptation to bitterness.” When asked to explain, she said, “I do not like the Dutch. They killed my father and my brother, and I am praying that I may conquer my spirit of bitterness”—a truly meet fruit of a Mission.

“In one place the Dutch Reformed minister came every day, and on Sunday night he stopped his own service and brought the English-speaking Dutch to the church; and the same was true of

the Wesleyans." It is pleasant to read how one Presbyterian minister wrote: "I took care on the following Sunday to avoid all subjects of controversy, and to drive home the lessons you taught us with which I could agree."

Mention has been made of the services for dockmen. Special efforts were also attempted on behalf of the sailors at Cape Town and East London. A Missioner who had been accustomed to the work was told off for the purpose. "On the very first ship that I went aboard," he says, "I found an officer whom, two or three years before, I had begun to prepare for confirmation in San Francisco, and it just enabled me to finish that preparation." "We held our services not altogether on the lines of other Missions, because you have to take your sailors when you can find them. Some were held in the galley, some in the fo'c'stle, and in the evening in our Mission Church and Institute."

Special services were also arranged in connection with the work of the Railway Mission—a most valuable and progressive agency of the Church in South Africa.

Quite different in character, again, were the visits paid by the Missioners to large schools

in various parts of the country, such as Hilton College, St Ann's, and Michaelhouse, in or near Maritzburg. At Grahamstown the boys of St Andrew's College attended the Mission Service in the Cathedral at their own request.

But, interesting as it is to picture thus the outward features of the work of the Mission, it will be still more interesting to learn what can be told about the nature of the teaching given and of the spiritual influence exerted.

According to the universal experience, what was wanted and welcomed was the simplest message, addressed straight to the heart and conscience. "It was most touching," writes the Missioner who addressed the dockmen at Cape Town, "how they did seem to cling to and take hold of the very simplest things. It seemed to be the very A, B, C of our salvation that they wanted." So again we have such statements as the following: "Men did not appear to want any 're-setting' of the Gospel. They wanted the old and the great truths told them quite simply. A man came into one of the after meetings held in a schoolroom. I asked him, 'What do you want?' In a very

broken voice, his eyes filling with tears, he said, 'I want to come to Christ.'

Some difference of opinion was expressed by the Missioners when inquiry was made as to how far they had encountered intellectual difficulties. One of them said: "Whether in the Transvaal, in Griqualand West, in the Orange River Colony, or in Cape Colony, I found men immersed in intellectual difficulties. I could not get men at Johannesburg to get up, as in the East End of London, to ask me questions when I had finished; they were shy about it. I could get them to write me letters upon every conceivable subject. Cain's wife came up—as she always does; and Huxley's theory of evolution and ethics. As I walked down Adderley Street, in Cape Town, I saw in the booksellers' shops all the old secularist publications that we know so well; they are being sold in South Africa."

But the general consensus was to an opposite effect. "Intellectual difficulties, speaking generally, have not reached South Africa." "I hardly found a man with intellectual difficulties, although I laid myself out to meet him." "The private talks one had, with men especially,

shewed a very great loss of faith in a very great number. The men were perfectly simple and open. They told you straight out, 'I have lost all my faith, and I have lost the power of prayer.' When you inquired into the matter, it was partly the stress of life out there, partly an absence of home restraints; and no one who has not been out in those distant countries can quite understand what it is to be away from all home restraints. When you were able to make the man understand that God had still the love for him, that God's power acted, it was quite a new revelation to him altogether."

"I found in South Africa, just as I found at home, that the one thing above all that people do not seem to realise in the Creed is the taking of the manhood into God; that our Lord has taken the Human Nature into the Divine Nature, not merely for a time on earth, but for all time. I found that, when it is told to them, there is nothing that helps them more to realise how sacred our nature is, and what sin is."

"In the larger Mission of a town it was necessary to appeal to the mind to meet the difficulties that would be in the minds of many; and one found that, by appealing to the mind, when the

heart was appealed to, and when there was that uprush of conviction, of conversion, the heart having received, the mind was able to approve and to confirm."

It was the experience, again and again, that there was little realisation of sin, "especially in the country districts." "The life is so open, almost primitive, that the young fellows, at least whilst living particularly healthy lives, did not realise their need, and it was essential, before pointing them to Jesus Christ, to speak very clearly upon the sinfulness of our hearts."

And direct teaching upon moral evils, when it was given, did bear fruit in remarkable ways. The plain dealing of the preacher was responded to with practical directness by the hearers.

"When I was up at —, where the war had had a great effect, one evening a whole crowd of men were waiting for me at the vicarage; they had been in the church. The first man came and said, 'I want to get rid of them *thingumies*.' I said, 'What *thingumies*?' He said, 'About the war.' 'Oh,' I said, 'what about the war?' He said, 'You know. I can't put it; you can put it.' 'Do you mean sins?' 'That's it,' he said. They came in the simplest possible way.

‘Well, what are you going to do?’ ‘I want to do what you told us to do the other night; I want just to confess my sins.’ I said, ‘Have you tried to do that?’ ‘No,’ he said. ‘Will you help me?’”

“The greater part of my personal work at ——,” said a Missioner, “seemed to take place in the streets. There was no beating about the bush. They told us plainly what was going wrong, and then they said, ‘Do you think religion will do any good to me?’”

One of the most encouraging features of the Mission was the readiness with which individuals were prepared to come forward to be helped. “The way in which men and women of all characters have come to us, thanking God for the message, confessing their sins, altering their lives, making resolutions, has been wonderful.”

“Again and again we had men at the mid-day services coming up and saying, ‘There is the power that we want, the power we have been looking for, the power that will enable us to live the straight lives we want to live.’”

“At times one could positively feel the spiritual power in the place. One felt oneself lifted up upon it. One could see it in

the people who were there; and afterwards to have an old man grasp one by the hand and without being able to say a word, burst into tears, was touching to a degree. It made one realise that the simple putting of the message in its simplest form was, after all, the best way."

Speaking of methods of conducting the after-meetings, one Missioner says: "Instead of giving a second address, or even emphasising any point that may have been laid hold of in the sermon, I tried to deal with the whole congregation that remained as I would deal with a single individual, and bring them face to face with our Lord Himself. The way I often find most helpful is to take the General Confession, and to change it from the plural to the singular, and get them, solemnly, with pauses between the sentences, to repeat it after me. I have again and again found that the familiar words, with that slight change, brought home the personal dealing with our Lord in a very powerful way. Or, I have taken such a chapter as the second of the Epistle to the Ephesians, and again changed the plural into

the singular, with slight pauses for them to take in all those loving words mean. That brought the soul face to face with God."

Not a little of the practical result of the Mission appeared to follow directly from the very simplicity of the main body of the teaching. Thus, a Missioner observes: "The result of simple teaching seemed to be to create a hunger for further knowledge, and one found, by the way in which the people came to see one all day long, that the effect of the simple message had been a desire to know more—for instance, about the native question, about Sunday observance, about home life, and a multitude of other questions that were troubling them. One was able to deal with them, I think, in a more effective way than if one had made them the chief burden of one's message. In two cases a special request was made to me at the close of the Mission that I would have a special meeting arranged at a particular time in order that we might deal with Church questions—Confirmation, Holy Communion."

The above may serve as samples of many similar reports that have come in from different

parts of the field of work. It is not, of course, to be supposed that everywhere the Mission was favoured by equally observable manifestations of success. There were places where great things had been anticipated, and where not nearly so much seemed to be effected as elsewhere under less hopeful conditions. Now and again it happened that the Missioner sent was not just the man for the place. Several of the Missioners frankly admitted that their later Missions had profited greatly by experience gained in the earlier ones. But, when all needful deductions have been made, it can be truly affirmed that the indications of the Divine blessing were so constant and so wonderful as to force the perpetual acknowledgment from hearts and lips—"This is the Lord's doing, and it is marvelous in our eyes."

"We had simply," said one of the Missioners—and the rest as a body would accept him as their spokesman—"We had simply a feeling of utter inability to tackle the work of ourselves, a feeling of utter unpreparedness, of unfitness to undertake such a tremendous task, and we were obliged to cast ourselves upon the power of the Holy Spirit, and to go forward in that

power to do our best. And I would tell you that, if there was, in the early Church, a necessity for God to reveal the Holy Spirit by the mighty rushing wind and the cloven tongues, we have needed no such ocular or material demonstration. We have felt the mighty rushing wind, we have felt the glow of the Holy Spirit of God ; for what has been done has been done by the Spirit of God, and not by our own imagination or effort.”

CHAPTER VII

FURTHER RESULTS AND TESTIMONIES

MUCH stress had been laid on the value of Conferences at the close of the Missions. It was hoped that practical measures might follow as an outcome of these in the various localities; nor was this hope disappointed.

At more than one such Conference the laymen begged that services similar to those which had been held in the Mission should be continued on Sunday evenings, as likely to help people who had been roused by the Mission, and as a means of winning some who had a prejudice against the Church. Even if such services were to be held but once in the month, it was thought that a great deal of good might be done.

Another matter frequently discussed was the duty of laymen to do more themselves in the way of conducting services at outlying places.

In this matter, while splendid exceptions are to be met with, South Africa is, as a rule, behind the other colonies. Perhaps sufficient stress has not always been laid upon the need of lay ministries; or, it may be, sufficient encouragement has not been offered to those who might supply it. In one place a well-educated man came forward at once, saying, "I never realised it before, but I will offer myself."

In yet another respect the South African Church is behind some colonial Churches—in the provision of its clergy from its own ranks. A Church cannot really be strong, nor can it have a vital hold upon the sympathies and affections of the people, so long as its clergy are almost entirely drawn from without. Again and again the Missioners were led to appeal to parents to do all they rightly could to induce some of their sons to prepare for Holy Orders. The appeals were not in vain. In one large town, for example, the heads of no less than five families stated that they were willing to devote boys to the ministry of the Church, and promised that they would put no obstacle in the way should the desire still continue. In

a southern suburb two young men offered themselves for the work.¹

Naturally also the importance of Family Prayer was greatly insisted upon. Nothing could be more likely to perpetuate the influence of a Mission than the establishment of this, where it had been neglected, or previously unknown. In one place eleven families, in another nine, made the resolution to honour God thus in their households.

The arrangement was excellent by which the zealous London Secretary of the Church of England Men's Society was included among the Missioners. His object was to follow in the steps of the others, in order that he might

¹ Since writing the above, I have seen the following statement by Bishop Gibson, of Cape Town, and gladly insert it here :—

“It is not generally known that this diocese has some thirteen colonist-born men in the ranks of her clergy, and that a fair number of young men and boys are at this present moment under preparation for, or ultimately looking forward to, Holy Orders. Very misleading language is often used upon this subject, and men speak as if we had a large (instead of a very small) English Church white population to draw upon, and as if no colonial-born man had ever been ordained. On the other hand, it must be acknowledged that the vocation is not recognised as it should be; and we now feel hopefully that the Mission may be the beginning of a larger influx of South Africans into the priesthood.”

form branches of the Society, and so gather up and consolidate the results of the work amongst men.

The "English Church Men's Society"—this is the title adopted for South Africa—was accepted officially by the Archbishop and Bishops, and in the great centres such as Cape Town, Johannesburg, Kimberley, Maritzburg, and Bloemfontein, meetings were held and branches formed. The latest accounts of the progress of the Society are most encouraging, and give good reason to hope that it will be a permanent blessing to South Africa.

Much also was done to introduce the Mothers' Union and the Girls' Friendly Society where these had not been known before.

As was to have been expected, the Native question was much in evidence, and nothing but good could come of consulting freely and openly about it. At one large Conference, after a number of men had talked of the wickedness of the native Christian servants, the principal employer of labour got up and said: "I think that my brothers who have been speaking have made a great mistake. They have often thought

that, because a man had got a bit of education and had been at a Mission school, therefore he was a Christian. I can only say this, as a big employer of both men and women natives, that I have found the baptized Christians to be as good Christians as I ever met in England."

Within the last few months a notable report by the South African Government Commission on the subject of Native Affairs has been issued. Its unqualified recognition of the value of education, and of Christian Missionary effort, is of immense worth, and cannot fail to have a lasting effect upon public opinion.

A special Mission was conducted by Dutch-speaking clergy this year (1905) for the 35,000 Coloured people—such is the accepted designation for the half-castes—in the Cape Town diocese.

It would be difficult to over-estimate the gain to the cause of Christian Unity in Natal, "with all its divisions and strifes," when it was possible to report that, "in the meetings of the Mission men worked for the Church who had never met together since the great trouble broke out." And this statement, it may be confidently

asserted, only partially represents the total result achieved in this direction.

The cause of Christian Unity has been very greatly furthered also by the witness borne, since their return, by those of the Missioners who were not exactly of the particular type of Churchmanship which was supposed to prevail in South Africa, to the readiness with which they were received, and to the unexpected width of the fellowship which they discovered to exist. Some who had worked hard for the Mission must have felt that it was worth while to have made any sacrifices if only to hear one of the leading "Evangelical" Missioners say at a public meeting in London: "I found the most cordial welcome from the Church in South Africa and from all its leaders. From beginning to end I found nothing there but what I was truly glad to find—a hearty welcome to that special message that I was able to deliver; and I do trust, if my voice can at all reach those who think with me in Church matters here at home, that we shall no longer boycott, as I am afraid we have boycotted, that Church in South Africa."

The descriptions of the Mission and its results given thus far have been chiefly those of the Missioners themselves. Our readers will naturally desire to have these accounts supplemented by testimonies received from the clergy and Bishops while the work was in progress, or after its completion. Again, it will only be possible to select a few representative and typical statements.

Thus, Archdeacon Barker wrote from Ladysmith:—

“The presence of the great Mission of Help, for which the whole of South Africa is so deeply grateful, has strengthened and encouraged us far beyond all expectations. The preparation for its arrival was earnest and real; its coming and presence sanctifying and helpful; its results, we hope, lasting and true.”

Dean Carter of Grahamstown declared:—

“It is impossible to exaggerate the value of the visit as proving the love of the Mother Church for her daughter, and as forming new ties of a general and individual kind between the two Churches—and the two countries. It has brought both nearer together.”

The Bishop of Grahamstown wrote:—

“We have indeed every reason to be deeply thankful to the Church at home for her most generous gift to the Church in this land. There has been everywhere a real revival of interest in the Church, and I know that many resolutions have been made by those whose spiritual life has been quickened. Our congregations throughout have been remarkable, and they increased as the Mission went on.”

The Rev. J. O. Nash, of the Community of the Resurrection, Johannesburg, said:—

“The great value of the Mission is the introduction of the revival and converting agency, as part of the normal Church method.”

Sir Arthur Lawley, speaking at the meeting of farewell in the Wanderers' Hall at Pretoria, said that the Missioners “left behind them, in many towns and villages which they had visited, men and women whose hearts were grateful, who had received some real aid and encouragement in passing over the stony and rough places of life. They might know and feel that they had braced up the energy and courage of their

brethren here, and that they had strengthened the hand of the Church in South Africa.

“They might say that it was rather for the head of the Church, than for the head of the Government, to preside on such an occasion. But he said, ‘No.’ If they were to be a Government worthy the name, surely it was for them to try and raise the whole standard of life, and to use their influence to encourage nobler and higher ideals in the national and individual life. He believed that it was only right and proper that he, as head of the Government, should stand there. These good men and true would go home, and his audience would feel that they had in England some men who had some realisation of the task that lay before them, and some appreciation of the difficulties, and that there would be through the length and breadth of the Home Country a strong bond of sympathy. It would help them even to know that the feeling was there.

“He knew he was only expressing the feelings of the meeting when he said in the simplest words he could use—‘We thank you.’ No eloquence could add to the sincerity with which he spoke them.”

The Bishop of Pretoria stated his impressions thus:—

“The message brought by the Mission was just what was wanted in this diocese at the time. One effect of the Mission will be, I hope, that we shall try and do more of the same sort of work amongst ourselves. There is not a doubt that the evangelistic side of the work requires developing in this country.”

“The Mission, to my mind, has been a conception extraordinarily well carried out by those who organised it.”

The Bishop of Natal, addressing a great public meeting in the Durban Town Hall, said:—

“This has been a God-inspired Mission. We have believed that, many of us, from the beginning; but if there were any of us who had any doubts about it at all, those doubts, I am quite sure, have been completely dispelled by the way in which this Mission has been welcomed in every part of the colony; by the way in which interest in it has been aroused amongst those who have attended it; and, better than

all, by the deep and lasting impression which has been made by it."

The Bishop went on to make special reference to the work in Maritzburg. "I speak," he said, "of that I know. The churches there have been crowded every night through the Mission. On Sunday afternoon it was a glorious sight, in St Saviour's Cathedral, to see five hundred or six hundred men earnestly listening to the message spoken, and last night we had in the Town Hall one of the most glorious meetings that have ever been held. The power of the Lord has been present through the whole of the Mission, which was the one topic of conversation; hearts have been encouraged, hope has been instilled, and I believe from my heart that the whole moral and spiritual life of that place has been lifted up to a higher level."

From the diocese of Cape Town, Father Bull, of the Cowley Brotherhood, who rendered invaluable assistance as the corresponding secretary, wrote:—

"The Mission staff have presented the grace and power of the Church at home before the hearts and consciences of ourselves and people

here, with a power of spiritual demonstration that will endure. It is a Christian evidence of the order that cannot be shaken."

Bishop Gibson, the coadjutor Bishop of Cape Town, could report as follows:—

"From the very outset, through all the course of the Mission, we can see the guidance of the Holy Spirit, answering the faithful and persevering prayers put up in England and South Africa for more than two years. Nowhere was this seen more clearly than in the fact that every parish in this diocese which was visited by a Missioner, without (so far as I know) a single exception, believed that its own Missioner was the best of all, and affirmed that he was the very man that the parish itself would have chosen if the choice had been left to it.

The diocese of Cape Town had the great advantage of coming last. There was a period of more than four months during which the Mission was actually in evidence, and enthusiastic reports were being published in the *Church Chronicle* and the secular press before the time fixed for its commencement here. When the Mission actually began, the right atmosphere

had been created, and people felt sure that God was going to give us His blessing.

That the Mission gripped people at the time there can be no doubt; and there is every reason to hope that in many cases the impression made has been lasting, and the work done will bear the test of time; that souls have been brought, or brought back, to Christ; and that Church members have come to realise, as never before, that the Church is the Body of Christ, that they themselves are a royal priesthood, and that they have work to do in the Body for the Head."

The Archbishop of Cape Town expressed himself, if possible, even more emphatically:—

"It has been *in every way* a wonderful spiritual blessing to us, and the inspiring power of the Holy Spirit has been manifest throughout it. Much as we expected from the Mission, its issue has been a great deal more than we anticipated in our sanguine moments. From almost every parish where the Missioners have been at work, I have had most grateful letters from the clergy, and most encouraging reports of the wonderful effect the Mission has had on

large numbers of their parishioners. Thousands, I am sure, have not only been stirred, but convinced, and have given proof of the reality of their conversion. I cannot express the depth of the obligation under which the Church at home—and especially yourself¹ and the two committees—have placed us.”

Writing three months later the Archbishop added: “I do not think the Mission in my own diocese could have been conducted and managed better. We had a really splendid and devoted band of Missioners, who worked in the most harmonious spirit with the parish clergy, as the clergy did with them; and I have *every* reason to be grateful for it.”

Written to the Bishop of St Andrews.

CHAPTER VIII

RETURN AND THANKSGIVING

THE last service in South Africa was held in the Cathedral at Cape Town on October 25. The following day the Missioners sailed for home. By November 15, they, with the others who had preceded them, were able to assemble in London for the Thanksgiving, which was held at St Paul's. There was a Celebration of the Holy Eucharist at 8.30 A.M. The Bishop of London was the celebrant, assisted by Canon Scott Holland, Archdeacon Bourke, and the Rev. Wharton Smith. At 11 o'clock a sermon was preached by Canon Scott Holland, after which the Missioners and the Bishops who were present were grouped before the altar whilst a solemn *Te Deum* was sung. The Benediction was pronounced by Bishop Webb.

In his sermon, Canon Scott Holland (who had been called upon to preach at very short notice owing to the absence, through illness, of the

Bishop of St Andrews), sought to express the feelings and thoughts that were in the hearts and minds of all.

The absence of the Bishop of St Andrews made it possible to acknowledge in public how great was the debt which, under God, they had owed to him. In words, some of which have been quoted already, the preacher declared that, "It was he alone who possessed himself, primarily, of the ideal he set before us; he alone could have succeeded in impressing it upon others by the steady persistence of his spiritual vision. He it was who first nursed the conviction that the deep tragedy of the war should not pass over us without leaving behind it the fruit of some permanent peace. He alone could be accepted in trust both by the Church at home and by the Church in South Africa—to which he was personally known—as an authoritative organ through whom an act of communion between Church and Church could unreservedly take place. He it is who has always uplifted the ideal standard, keeping us true to the first purpose, and drawing round the Mission the strength of uncounted prayers."

Then followed a narration, as before God, of

the work that had been done, with the most humble recognition of the goodness and mercy which had provided the opportunity and given the ability to use it.

“It was so easy to have gone woefully wrong, so easy to have hopelessly slipped. Jars, frictions, and suspicions were so terribly likely under circumstances so untried; misjudged phrases and hasty acts could have done such incalculable mischief. Now, looking back and reviewing the possibilities, we can send out our souls in an unstinted outpouring of praise to God the Holy Ghost, Who has so amazingly and so tenderly guarded the work of this Mission.”

It had been an experiment. Two Churches had been asked, not merely to sympathise; not merely to subscribe to each other's needs. “They were to intermingle mutual gifts. The Home Church was to place her actual living resources at the disposal of a far-away Province. She was to lend some of her own life for the other's use.” The men had been found for the enterprise. The little imagination of the “natural Englishman” had been so far extended as to include the claims, and to recognise the significance, of the “illimitable veldt.” More wonderful even

than the gift of vision, had been the power of unity. "There were men of various types and methods and schools; and they were asked to work in free co-operation—in diversity of gifts, one spirit and one body, giving a variety of emphasis to their Gospel message; differing from one another, yet unsuspecting one of another; loyal to their companionship in Christ, their Holy Lord and Master." And the thing had occurred.

Then, once more, there was the confidence with which the Mission had been welcomed. "It was a splendid act of trust (and we gratefully acknowledge it) on the part of that great Church out there to receive us as it did. It was an heroic act of trust, and it verifies the real, intense, and intimate unity that can hold together Churches so far apart in space. We give God thanks for that."

The services in the Cathedral were followed by a public meeting held in the Caxton Hall, Westminster, at 3 P.M., at which the Bishop of London presided. The Bishop said:—

"Every report that has reached us has convinced us that, with an enthusiasm beyond our

expectations, our brothers in South Africa welcomed the Mission of Help which we sent out." "Again, from letters and reports which I and others have received, we are certain that the old Gospel has lost none of its power." He added that he was also satisfied that the Missioners and their parishes would prove to have been immensely the gainers by what had been done.

The Bishop-Designate of Southwell was the first of the appointed speakers. He said that he would wish to begin by expressing, "what every Missioner wishes to express, and has expressed in private and in public wherever he could, thankfulness to Almighty God for the wonderful care He has bestowed upon us during the whole time we have been in South Africa." "I say this in no formal way, because the extraordinary health of the Missioners has been, I might say, miraculous. And not only that. Our Missioners will understand when I refer to the extraordinary weather. In places, we were in doubt as to whether the Mission would not be ruined by either rain or dust storms—for instance, even on the night before the great Mission at Maritzburg and in Cape Town, all was doubtful up to the last moment. But then

on the morning of the Mission in both places sunshine burst out. There was no dust, no rain, there was beautiful coolness, until the morning after the Mission, when in both places it poured hard with rain. It was so not only in those places, but elsewhere also, until it became our first great thanksgiving at each place for the weather and for the manner in which God had smoothed the way whereby the people were enabled to take the very long journeys which they had to take in order to be present at the Missions."

The Bishop told of what they had tried to do for the Church in South Africa, for "those noble men and women who have been leading lonely lives and fighting a far harder battle than any of us at home can realise. We came and watered; they had been planting for years, tilling the ground, labouring, toiling, and giving their lives. We went in and found it all ready for us." He spoke of their efforts to re-unite those who had been separated by strifes about religion; of the opportunities that there had been of softening the relations between the English and the Dutch; of how they had sought to "do something to change the spirit of

antagonism which exists between Christian whites and the natives;" and of the "wonderful evidences" they had had of help and blessing brought to "the individual soul."

One after another then told of his experiences, giving details, many of which have already been included in the preceding descriptions of this book. The same notes sounded throughout—the welcome received, the quietness of the work, the intensity of the interest, the unity of the workers, the simple sincerity of the hearers, the large proportion of men who attended, the felt presence of the Spirit, the reality of conversions, the strength and joy of the new grasp upon the corporate life in the Church.

Well might Bishop Talbot say in his concluding speech:

"We feel this afternoon an unqualified thankfulness for what we have heard and for what has been done. We are thankful to those who have done our work, who have done the work of the Church of England, by their hand and with their mouth. And I am thankful to them for this, that they bring us back so much. We at home are full of our troubles. We have our divisions and our doubts. We hear so many

questions asked; we find the knife and the probe applied so keenly to those things which are most dear and most sacred to us, that we begin to ask, Is there after all an everlasting thing, a real, a true, an abiding Gospel? The result is that the faith of many men and women, youths and maidens, is all puzzled and doubtful and damped. And we begin to ask ourselves in the old words, 'Is there no balm in Gilead?' I venture to say that to-day the balm has been brought here." "As the time went on, one after another got up and told us, in language so simple, so unaffected, so absolutely unconventional and free of cant, of what the power of Jesus Christ our Lord and of His Spirit has been in effect, in proof, in reality, in touching just the people who we might have supposed would have been the most aloof and the hardest to touch. It makes us feel ashamed of our uncertainties, these hesitations, and this drooping of spirit, because there is indeed a living power with which we can go on quietly and steadily, facing the fair demands of criticism and consideration; with which we can go steadily and perseveringly towards the classes, high and low, which seem to have an indifference to the Gospel

of Christ and to spiritual things. We have heard once more of the irrefragable proofs, of which the ages are so full, that God has sent a living Word into the world, and that it does reach the heart of man with power."

After a unanimously carried vote of thanks "to her Grace Adeline, Duchess of Bedford, and the ladies who have worked with her, at the call of the Lord Bishop of St Andrews, for their zealous and generous labour in raising a sum which has more than sufficed for all the expenses of the Mission," the Chairman pronounced the Blessing.

THE following Office, which was prepared for use in private devotions, expresses, perhaps even more unmistakably than could sermons and speeches, the spirit in which it was wished to render account of what had been accomplished :—

MISSION OF HELP

Ascription of Praise
and Renewal of Petition
on behalf of the Mission of Help,
which, having now completed its labours
in the Church in South Africa,
is herein humbly commended to God.
1901-1904.

Thou art worthy, O Lord, to receive power
And riches and wisdom and strength
And honour and glory and blessing :

We praise and magnify Thee, O Lord.

Blessed be Thy glorious Name
That Thy Word hath sounded forth
Throughout the Church in South Africa
In towns and villages,
In lonely places and populous cities,
In the mines and on the veldt,
In markets and in schools,
And within the holy walls of the Temples dedicated
to Thy Service.

All glory be to Thee, O Lord.

For the response in many hearts to the call from on
High,

We bless and praise Thy glorious Name.

For happy unity and brotherly love among the
workers and Missioners,
For many answers to Prayer,
For the removal of obstacles and the healing of
discord,

{ For comfort in loneliness and trial,
Awakening of conscience,
Renewal of purpose,
Confession of sin,
Approach to the Sacraments, } vouchsafed
to many,

We thank Thee, O Lord.

For all the signs of Thy Presence,
For all the marks of Thy Cross,

We bless and praise Thy glorious Name.

Grant that the hands of the Clergy in South Africa
may be strengthened to reap the fruits of the
Mission, and that their numbers may be in-
creased,

We beseech Thee to hear us, O Lord.

That places without a resident Priest which have
been visited by the Missioners may receive the
special help of the Holy Spirit,

Hear us, we pray Thee, O Lord.

That the consciences of many may be awakened to
the duties and responsibilities of the white
people towards the natives,

Hear us, we pray Thee, O Lord.

Grant that the work of the Church Men's Society
and the Mothers' Union may be largely blessed,
and that steadfastness and faith may be theirs
at all times,

We beseech Thee to hear us, O Lord.

Restore, we pray Thee, the strength of the wearied,
give them Thine own Peace in their souls, and
let not the Enemy tempt them in their hour of
weakness and trial,

We beseech Thee to hear us, O Lord.

Bless all who have laboured in this work and cheer
the hearts of Thy Priests by the knowledge
that their people, whom they have left for a
season, are true to the faith and constantly
growing therein,

We beseech Thee to hear us, O Lord.

Bless, we pray Thee, those who have given of their
substance to this work, and reward all who
have willingly made offering on its behalf,

Hear us, we beseech Thee, O Lord.

Grant that all who have taken part in this work
may with sincerity of purpose aim in all things
at God's greater glory,

Hear us, O Holy Spirit.

That as we live in the Spirit, we may also walk in
the Spirit,

Hear us, O Holy Spirit.

AND grant us, O Heavenly Father, so to be cleansed in the Precious Blood of Thy dear Son that the stains of our sins may not mar the work, which at this time Thou hast in Thy mercy permitted us to accomplish; and make us ever faithful to Thy Call, true and ready in Thy Service, and steadfast in the faith of Thy Church, unto our lives' end, through Jesus Christ our Lord. Amen.

MAY the Almighty God have mercy on us, pardon all our sins, deliver us from all evil, preserve and strengthen us in all good, and bring us to Everlasting Life. Amen.

CHAPTER IX

CONCLUDING REFLECTIONS

To those who have followed the story of this Mission of Help the thought can scarcely fail to be suggested—But what is to be the bearing of this very interesting experiment upon the increasingly pressing problem of the relationship of the Church at home to the daughter Churches which trace their beginnings from her, and feel that they have a strong claim upon her for the higher kinds of sympathy and support?

Without presuming to suggest anything as to the ultimate shape into which the constitution of the Anglican communion has yet to develop, it may be affirmed that the road which is to lead to it is not hard to descry. Progress for the Church, as much as for the Empire, is likely to be along the lines of attempts to supply definite needs as these from time to time arise. The next step will always be taken only when it is demanded by the obvious requirements of the

situation. The bond which will really unite us will be shaped and strengthened through mutual service. We cannot doubt that the younger Churches have, and will have, their contributions to make to the life of the Church in England. Perhaps we need to have it more strongly enforced upon us that we have intellectual and spiritual supplies entrusted to us, which it is our high privilege and duty to administer; and that we can only hope to know the full worth of these ourselves as we do administer them freely and generously to others.

Again and again the Mission of Help to South Africa has been spoken of as a unique effort in the history of the English Church. "Never before," it was declared, "had such a movement been dreamt of, or carried out, on such a scale and for such a purpose."

Certainly we may go back many centuries before we can find an instance of anything like a corporate determination on the part of the Church in this country to send aid to fellow-churchmen who had gone forth from our shores. Perhaps we must go back to the days in which Boniface had been toiling amongst the Frisians and Saxons of the continent, and had given his

life for their sakes. In the General Synod, which assembled soon after the news of his death had arrived, it was decided that the work abroad was to be regarded as essentially one with the work at home. Letters remain from the Archbishop of Canterbury, from the King of Kent and the Bishop of Rochester jointly, from the Bishop of Winchester and the King on the part of Wessex, and from the King and Queen of Northumbria. The general tenor of the letters was this: "We are far apart. You are working in wild and dangerous places. You need our prayers, we need yours. We keep up our spiritual amity with you, and you with us, by mutual intercessions and celebrations. The list of names you sent to us we recite in our prayers; you will do the same for us and ours."¹

That, it is true, was an instance of the maintenance of relations with a body of workers who had gone forth to do missionary, rather than the more ordinary pastoral, work—if such a distinction could have been sharply drawn in those days. Nevertheless the precedent may rightly be appealed to in support of any proposal to

¹ See the Bishop of Bristol's account, *Church Historical Society's Publications*, xxx. pp. 24f.

strengthen the spiritual bond which unites the members of the Church in England to their brethren over the seas.

It is a strange thought that the historical student, who in future is searching for the next instance of any official attempt to give practical expression to the sense of the obligation to mutual service, may discover that next instance in the sending of the Mission of Help! Religious Societies have indeed given liberal assistance to the Churches in their infancy abroad; but the assistance has been that of individuals rather than of the Church acting through its leaders and in its capacity as a whole.

No small part of the interest and importance of the Mission of Help arises out of the fact that it has marked a new step in the direction of an intercourse which is something more than a formal acknowledgment of organic connection, and something more, too, than the bestowal of material aid. Here has been an attempt to do for a distant daughter Church just such a service as a Church which has passed out of its earliest stages, and through its elementary difficulties, may rightly feel to be of the utmost value to it. To have had "the grace and power of the Church

at home" presented to it, through chosen witnesses sustained by an immense force of sympathy and prayer, has been a boon, the abiding worth of which it is indeed "impossible to exaggerate."

And, now that the step has been taken, are we to stop? If the experiment has been successfully made for the Church in South Africa, why should it not be repeated for the Church in Australia, and New Zealand, and Canada, and India? As these Churches complete their organisation, and advance towards their maturity, may we not expect that the longing to upraise their spiritual standards, and to secure mental growth and development, will lead them to look about for the assistance that they need? And ought the Church at home to be deaf to the appeal if, as would be fitting and natural, it received the call—"Come over and help us"? Could we desire a better thing than that the call should come, and that the hearts of the English Church men and women should be stirred again and again, to respond to it? Some one has said that, "We of the Church of England have got a mission, and our mission is to help." Most assuredly it is so.

“ Ah ! this Church of ours ! As we open our eyes to all its horizon, to its world-wide responsibilities, we tremble to think what deeps may lie close upon us, what spiritual ventures we may be called upon to make, what tremendous opportunities are opening to us. Launch out ! Launch out ! That will be the cry.” So the words rang out from the pulpit of St Paul’s, and the preacher went on—“ We shall have the appeal from South Africa again.” “ We shall hear it from Australia, with regard to social ventures of all types, all of which must be purged of their materialism and fused with the Spirit of God.” “ And there is India, where even now, the spasms of change and upheaval convulse the enormous bulk of her massive population. Then, too, what will happen in Japan ? Let the imagination go freely abroad ? Be prepared for these large ventures !” “ We have tried to see whether the enormous reserves of the energy of the Home Church could not be brought effectively to bear on some point in that great field abroad when there was some special moment of pressure or emergency. We have tried to see whether we could not so identify our home life with the life abroad,

that their urgency could be treated as if it were our own. We have tried; and by God's mercy, in spite of our defects, the trial has justified itself."

May we, in concluding, perhaps be allowed to set down very briefly one other not unimportant reflection? What if this experiment of the Mission of Help should add strength to the feeling that the time has come when a change ought to be made in the way in which the whole matter of the claim of foreign service is presented to *individuals* amongst us?

As it is, each separate field of work abroad pleads its own wants, and the Bishops invite, or implore, men to volunteer to go out to supply them. With how much greater force the call would come if several colonial dioceses could act together, and present well-considered requirements to some body specially constituted to receive such applications on behalf of the Church at home; and if it were then put to this man and that, "Will you go, for a longer or a shorter time?"

Bishop Selwyn used to declare that it would never have occurred to him to offer himself for

foreign service, but that when the Archbishop said definitely, "Will you go?" he could only reply, "Yes, if you will send me." Multitudes of lesser men would say the same. The work in which they are occupied at present is by no means easy, and they hope that it has its value. How are they to be sure that they are equally, or better, fitted for quite different work elsewhere? If they are called to it, may they not also be sent?

At a last Meeting of the Missioners, held in February 1905, this point of view found several earnest exponents. As one of them put it: "I do feel myself very much that the whole question of foreign service wants the help of the Bishops behind it; and that if, more and more, we could get our Bishops to treat their priests, and their priests to allow themselves to be treated by their Bishops, in the way of being definitely told to go and take the work as far as they possibly can—of course the final decision must be left to themselves under the guidance of the Holy Ghost—it would be a very great impetus to men in making a decision. That, I think, has been one very strong feature of this Mission of Help. It has been a power

behind us over and over again in situations before which we should have felt otherwise perfectly helpless. The mere fact of being able to say, 'I am not responsible for all this; I was distinctly called to go; I was told to go, and I am therefore absolutely thrown back upon the power of the Holy Spirit, and the power of prayer behind'—that was an enormous spiritual strength: and I suppose it differentiated this work from mission-work that has been done by us before."

The Bishop of St Andrews, too, bore a remarkable testimony to the reflex influence which such a method of exercising authority may have upon the Church at home. He spoke of "the tremendous power that came into the diocese of Durham when Bishop Westcott just said, 'Who of all of you will put yourselves into my hands to go into any part of the world to which I may think it right to send you?' It altered the whole diocese of Durham. It is my own county, Durham, so that I can speak with authority about it. When that spirit spread through the diocese, it made it in five years what it would not have become in fifty by self-chosen effort."

That there are difficulties in the way of any general change of our present system, all must agree. And perhaps there are dangers as well. It can never be easy to harmonise the claims of authority with that freedom of initiative which we Englishmen have done so much to maintain. But this only enhances the value of any illustration in actual working of the possibility of reconciling the two apparently contradictory principles.

If what has lately been done should lead us to believe that the Divine Wisdom may be beckoning us on, as a Church and as individuals, to braver designs and more heroic methods, then in very deed it may prove that the "Help" which has come from the Mission to South Africa has been by no means confined to those who were the first recipients of it.

POSTSCRIPT

IF further proof is needed to shew that the proposals made above are such as call for very special consideration at this time, the proof is afforded by two most interesting articles, which have appeared since this chapter was written, in the October number of *The East and the West*.

In the first of them, the Rev. C. F. Andrews, Fellow of Pembroke College, Cambridge, after discussing the probable effect upon India of the recent conflict between Russia and Japan, makes this earnest appeal:—

“ Is it practicable and possible that in the cold weather of 1906 a Mission of Brotherhood and Help to the Church in India *as a whole*, to English, Eurasian, and Indian, may either be prepared for or carried into effect? India is that part of our Empire which has been most affected by the war. We are beginning a new era in Asia, wherein events are moving rapidly, and opportunities affecting many millions of human lives may be lost or won. The sleep of the East has been broken; for centuries past there has not been such an awakening. The tide, alas! at present

seems running towards the accentuation of racial differences. The Indian Church itself is becoming restless and impatient with the sense of being fettered to the West and kept in leading-strings too long. On every side political questions are absorbing men's attention and drawing them away from religion. We need to be recalled as a whole Church to those spiritual gifts which are independent of politics or race; above all, to that most excellent gift, divine charity, the very bond of peace and of all virtue—that charity which 'beareth all things, believeth all things, hopeth all things, endureth all things,' and which 'never faileth.' A purely spiritual Mission, of the best clergy and laity (I would emphasise the word 'laity') that our dear mother Church can provide, would deepen the life of Christian India and draw us all together in one Body, so that our witness to the millions around would be 'in spirit and in power.' There are devoted Christian men who have spent half their life in India but have now retired, men who love India and are loved in India—civil servants, army officers, missionaries, chaplains, and others. Surely from them a body of earnest, ardent Churchmen could be selected, whose names would carry weight, and who would rejoice with an intense joy at the possibility of returning to old familiar scenes on such a spiritual mission!"

The other article deals with the subject of "Vocation to Missionary Service." Its writer, the Rev. E. J. Palmer, Fellow of Balliol, deals with the problem of the right adjustment of the importance to be attached to the Inward and the Outward Call; and maintains that "both must be present to constitute vocation." He sees clearly that "if at the present time clergy can be spared from any part of the Anglican Communion for service in other parts, that part is England." He believes that the call to such service should come from the chief authorities in the Church. This is his suggestion:—

"Let the two English Archbishops be prayed to begin. Let them choose definitely for this purpose a very small number of advisers, out of the Boards of Missions, or whom they will. Let them cause these advisers to prepare and present to their Graces an annual report on the world-wide work of the Church, both at home and abroad, stating the general aspects of the campaign, the amount of reinforcements required during the coming year here or there, the places which appear most able to supply them. From this report the Archbishops could determine what places or pieces of work they would endeavour to reinforce during the year, and, roughly, what numbers of men they wished to send. They could

cause an account of these decisions of theirs to be sent to every diocesan Bishop in England, with a request that he would endeavour to supply a certain number of priests (calculated upon the report of the home work of the Church) towards the reinforcements required. The diocesan Bishops would cause the names, qualifications, records of past work and experience, &c., of those whom they recommended to be sent to the Archbishops, who with their advisers would do their best to distribute them rightly among the places requiring reinforcement. They would endeavour (and in this they would be likely enough to succeed) to get the priests sent out and financed under the existing arrangements of missionary societies and missionary and colonial dioceses."

APPENDICES

A.—EXTRACT FROM THE LONDON REPORT ON PAROCHIAL
MISSIONS.

B.—THE MASHONALAND RESOLUTIONS.

C.—LISTS OF THE PLACES VISITED BY THE MISSIONERS.

D.—FINANCIAL STATEMENTS.

E.—MAP OF SOUTH AFRICAN DIOCESES ON THE
MAINLAND.

APPENDIX A

Extract from the Report of a Committee appointed by the Bishop of London to consider how Parochial Missions may be made more effective.

“We are convinced that Missions are still needed for the purpose of supplementing and strengthening the more ordinary Parochial work: and we cannot doubt that there will be as real and as manifest a Blessing upon them in the future as there has been in the past. The alarming growth of luxury, the prevalence of practical materialism, the withdrawal of multitudes from all religious observance, the widespread indifference, and open evil living—all these make the necessity for the call to Repentance as urgent as it has ever been. On the other hand, the evident misery which is the result of wrongdoing, the craving for something which will satisfy the higher instincts, the half-conscious longings for a truer and better life, which exist in those who may seem to be farthest removed from sympathy with our ordinary worship and teaching, are strong encouragements to believe that, if only we can reach men with the Gospel of a Personal Saviour and Lord, we shall find that the Christian message has

lost nothing of its old persuasiveness and saving power.

It is evident that much of the novelty which at one time arrested attention and drew people to Missions has passed away; and that exaggeration or want of discrimination in the use of some of the former methods has served to create in many minds a prejudice against them. And there is reason to think that changes in certain directions may be required if Mission work is to continue to be a force amongst us.

But, while new methods may be necessary, we are still more impressed by the need for a return to the simplicity and directness of aim which characterised the earlier days of Missions. From all quarters there have come to us, with remarkable unanimity, testimonies to the effect that in one most important respect Missions are not now what they were twenty or thirty years ago.

Some of these testimonies are so significant that we think it well to quote the actual words in which they are expressed.

Thus, for example, the Bishop of St Andrews writes:—

‘So far as I hear, the character of these preaching Missions has altered. In the earlier Missions the object was to AWAKEN.’

So, too, Canon Aitken writes:—

‘I feel very strongly indeed that a large number

of Missions that are now being held fail of their purpose because they are not sufficiently definitely Evangelistic in their character.'

Similarly Canon Body says:—

'I am strongly of opinion that the specially Evangelistic character of Missions has not been kept in view of late. They have been internal, not external, aiming at the advance of Church Life, not at Conversion to it. The decline in the interest in Missions of which one hears I attribute to this. As far as my experience goes, Evangelistic Missions are as effective as I have ever known them to be.'

So again, the Rev. W. H. Frere writes:—

'There is much need of laying stress on the Evangelical side of all this work. A great deal of harm is being done by work which is not Mission work at all, though it goes by that name. . . . It is constantly our experience that a priest writes for a Mission, and when you inquire—as we generally do—what he is hoping that the Mission will accomplish, you find that he wants in one form or another to improve the churchmanship of his congregation, not to win fresh souls to Christ.'

In short, the tendency has been to turn the Mission into a Parochial Retreat. It is not difficult to trace the steps by which the change came about. In many of the older Missions the appeal

was too exclusively made to the emotions. A reaction naturally followed. An attempt was made to supplement and balance exhortation by systematic instructions addressed to the intellect. The value of such definite teaching was soon recognised, and the demand for it increased. The men who were conductors of Missions were not unwilling to comply with the desire expressed. Their gifts in many cases were those of the teacher rather than of the evangelist. Little by little special addresses of various sorts were admitted into the programme: attention became more and more distracted from the effort to win those who were unreached by the usual agencies, and the original aim of a Mission was obscured and in danger of being entirely forgotten.

The effect has been that the missionary spirit has to a large extent ebbed out of our Missions, and that they have in consequence lost much of their former power, and become correspondingly discredited.

The general verdict of those with whom we have consulted is that a stage has been reached at which everything points to the necessity of going back to the primary idea of a Mission, according to which it is not intended to be a time when the "ninety and nine" already within the fold are to be edified, but a time when a definite and eager attempt is to be made to "seek and to save" that which was "lost."

It is not possible to turn a deaf ear to the demands, the happily increasing demands, for Days of Devotion, Courses of Instruction, and Conferences on the Spiritual Life. It would be impossible to

exaggerate the need for these. But the work of a Mission is distinct from these, and may be hindered by attempts to combine it with them. If a Mission is to attain its object we must—to quote once more the reply of Mr Frere:—

‘Leave the teaching of the doctrinal and sacramental system of the Church to be done by the Parochial clergy afterwards, and devote ourselves with real agony of prayer and concentration of soul to Evangelical preaching, indoors and out of doors, to prayer-meetings and “after-meetings,” and wrestling with individual souls. The difficulty often will be that the Missioner will not at first have much of the intelligent sympathy or help of either priest or people. He will have to spend a vast amount on showing them what is really wanted: and, if he does not take care, they will want to close the Mission just when there is a chance of its really beginning.’

The Rev. P. N. Waggett goes so far as to say:—

‘There ought to be no addition of special addresses to Communicants, the Mothers’ Meeting, the Church Workers, and so on, to the central meeting of the Mission. . . . Every effort should be made to concentrate attention upon the one great Mission service, or at most two daily services. The faithful will be praying specially, and praying together, but their meetings need not be announced, and they ought not to take advantage of the Missioner’s presence to get instruction in prayer, to revive a Guild, or to stir up interest in Foreign Missions.’

A Mission conducted on distinctly evangelistic lines could not be without its effect upon the spiritual life of a Congregation. The very revival of a sense of responsibility for the religious wellbeing of others would of itself be an immense blessing: and the sight of the trophies won by our Lord would quicken the faith and strengthen the courage of our regular Communicants.

The Mission that aims at the outsider does not miss the insider. In truth, it may do more for him than could be done by any more direct endeavour to reach him."

February 1903.

APPENDIX B

I. RESOLUTIONS PUT FORTH AFTER THE CONFERENCE AT PENHALONGA

“In view of the many misconceptions which are prevalent in England and throughout South Africa, as to the policy of the Anglican Church with regard to the relations between the white and coloured races, this conference thinks it expedient that the principles of that policy should be clearly and publicly stated.

1. Speaking for ourselves, we believe that the Christian faith—while accepting loyally the consequences of Christ’s identification of Himself with universal humanity—recognises the inequalities existing in individuals and races, arising from the fact that neither individuals nor races are born with equal faculties or opportunities.

2. We believe that the final objective of all true statesmanship must be the development of responsible citizenship.

3. We believe that no uneducated and undisciplined person, of whatever colour or race, is

really capable of exercising the rights of citizenship.

4. We believe that this citizenship in the ideal, involves equality of rights, equality of opportunity, and with it equality of responsibility. But no one can claim political and social equality until he has shown himself possessed, in some degree, of personal and corporate responsibility.

5. We believe that the only way to fit the natives of Africa to fill the place intended for them in the Commonwealth is by the disciplinary influences of the Christian Gospel. This Gospel, we believe, involves the training of the native in a sense of responsibility to himself, to his neighbour, and to the State.

6. We believe that moral training and the discipline of work are the immediate means of cultivating this sense of responsibility.

7. We believe that two things which make the native unambitious in his work, both for himself and others, are: (1) polygamy; (2) the absence of wants.

8. We believe that as the commonest, though not the highest incentive to work, is the desire to satisfy wants, and as the tendency of education is to increase a man's wants and to turn irresponsible nomads into citizens and kraals into homes, the Church and the State should introduce as soon as possible a universal system of industrial training and education.

9. We believe that polygamy should in every way be discouraged."

(Signed on behalf of the Conference),

W. MASHONALAND,
Chairman.

ST AUGUSTINE'S INDUSTRIAL MISSION,
UMTALI, *August 21, 1902.*

The above resolutions were submitted to the Lay Parochial Councils of Salisbury, Umtali, and Buluwayo, and cordially approved by resolution.

W. M,

II. PRONOUNCEMENT BY THE PROVINCIAL SYNOD OF 1904

The Provincial Synod of the Church of the Province of South Africa desires to take the opportunity of its first meeting since the resettlement of South Africa began, to state clearly what it believes about the duty of the evangelisation of the Native Races, and the scope and aims of such evangelisation.

The duty is clearly absolute, and knows no limits; the methods will depend largely on circumstances. The Synod wishes, therefore, to make it clear that it is now speaking of the Bantu tribes, commonly

known as the "Natives," not of the mixed race, commonly known as the "Coloured People."

No Christian man can question the duty of every Christian to do his best to carry out the plain command which our Lord left as His last charge to His Church (Matt. xxviii. 19-20). Such a command is, indeed, the essential corollary of a belief in the Incarnation of our Lord, His Atonement made for all men, and the expression of His will that all should be saved; taken in conjunction with the fact that He calls us to be fellow-workers with Him.

The Church of Christ, being Catholic and composed of all nations, cannot attain the full measure of her beauty until each race has brought in to her its own special gifts and graces.

Any portion of the Church that neglects the command to help in the evangelisation of the world suffers, as history clearly shows, in her own work and life, and is in danger of having her candlestick removed. The aim, therefore, of the Church is the evangelisation of the world; the forming of Christ in all people; the preserving of body, soul, and spirit blameless until the day of Jesus Christ. The Church then, must, as her Lord teaches, not only evangelise but also edify and build up in the Faith. This means that she must not only preach: she must also teach and educate, and her education must be of the *whole man*. The object of education is always the same: it is to enable the individual to realise Christ, and to show

forth Christ to the world as fully as possible. This object is attained in different ways—ways which must vary according to capacity, civilisation, history, surroundings, and the like. The educational ways that are best for one race or colour are not necessarily the best for another. That which is right or desirable in one stage of national life is not necessarily right or desirable at another stage.

For the proper education of the Bantu tribes in South Africa in the present stage of their development, the Synod is of opinion that “industrial work” is of paramount importance. Industry is necessary for the welfare of the individual, as well as for that of the whole body to which he belongs, and for far the greater number of the Bantu people for some years to come industry must be synonymous with manual labour in some form or other, such as is generally understood by “industrial work.” The white races, as such, have had the habits of industry ingrained into them by centuries of necessity. No such necessity of continuous industry has ever lain upon the Bantu race; and the occupations which once stood more or less in its place, and formed to some extent a real discipline as well as a constant interest, the fighting and the hunting which made up a large part of the old native life, have been banished by European rule and occupation. A lazy life (whether in white man or black man) can never be a really Christian life, and the native must be helped from childhood to form such habits of industry as are most likely

to be permanently useful if his Christianity is to be complete.

Such industrial training, combined with the teaching of the Faith as it is in Jesus, and instruction in the elementary standards, is, it is believed, the truest education for most members of the Bantu race in the present. But individuals will be found, sometimes in considerable numbers, who are capable of assimilating much more than this. For these, and for the education of children, the extension and co-ordination of the Church's system of Schools and Training Colleges is widely called for. Every man has a right to be helped to reach the point which God marks out for him, and no man can fairly be debarred from it by reason of nationality or colour.

The acceptance of Christianity has never involved, of necessity, social equality between all individuals in any race. Nor does it necessarily involve social equality between one race and another. Social intimacy largely depends on other considerations. A Christian is bound to be courteous and considerate to all, and to see that every man has the treatment to which he is fairly entitled. But, in forming his personal friendships and choosing his intimate associates, he must consider not only what is most pleasant, but also what is best for them, for himself, and for his children—in a word, what most conduces to the glory of God.

The acceptance of Christianity does not necessarily involve the right to a franchise. If a man

is fit to receive the franchise, because he understands how to exercise it rightly, and has a real stake in the country, he has so far a claim to receive it, be his colour what it may. The mere fact that he is a Christian does not of itself imply that he is fit to take a share in the government of the country.

The Synod desires to impress on the members of the Church of the Province the greatness of the privilege to which God has called them, in giving them such unbounded opportunities of making known, alike by example and by preaching, the riches of the Gospel of Christ. It implores them to try to realise the duty which is incumbent on every single one of them, and to remember the vastness of the number of the heathen in this land. The privilege and the duty of this Church alike are clear, and not one member can free himself of that responsibility, which also is his glory.

APPENDIX C

LISTS OF THE PLACES VISITED BY THE MISSIONERS

DIOCESE OF GRAHAMSTOWN

(MAY and JUNE)

Missioners :—

The Bishop of GIBRALTAR, Rev. H. G. DANIELL-BAINBRIDGE, Rev. A. E. DALDY, Rev. J. C. FITZGERALD, Rev. P. GREEN, Rev. R. S. HASSARD, Rev. F. W. ISAACS, Rev. H. W. L. O'RORKE, Rev. Prebendary STORRS, Rev. Canon THOMPSON, Rev. H. T. VALENTINE, Rev. Canon WINTER.

Missions and Visits :—

Addo, Adelaide, Alexandria, Alice, Alicedale, Aliwal North, Barkly East, Bathhurst, Bedford, Burghersdorp, Britstown, Cambridge, Cathcart, Colesburg, Cookhouse, Cradock, De Aar, East London (*St John's, St Peter's, St Saviour's, Seamen's Institute*), Fort Beaufort, Grahamstown (*The Cathedral, St Bartholomew's, St Philip's (native), Christ Church, St Andrew's College, St Peter's Home*), Highlands, Hopetown, Hout Kraal, Humansdorp, Jansenville, Keiskama Hoek, Kei Road, Klipplaat, Komgha, Kingwilliamstown (*Holy Trinity, All Saints'*),

Lady Grey, Middelburg, Naauwpoort, Orange River Station, Philipstown, Port Alfred, Port Elizabeth (*St Mary's, St Cuthbert's, St John's Walmer, St Peter's, St Paul's, Holy Trinity, St Philip's*), Queenstown, Richmond, Rosmead Junction, Sandflats, Seymour, Sidbury, Somerset East, Sterkstroom, Steynsburg, Steynsburg (*native*), Steytlerville, Stutterheim, Tarkastad, Uitenhage, Zalaze.

DIOCESE OF PRETORIA

(MAY and JUNE)

Missioners :—

The Bishop of CHICHESTER, Rev. C. T. ABRAHAM, Rev. H. L. C. V. DE CANDOLE, Rev. W. J. CAREY, Rev. E. F. CROSSE, Rev. P. GREEN, Rev. F. GURDON, Rev. J. A. KEMPTHORNE, Rev. H. LEGGE, Rev. C. H. ROLT, Rev. H. W. L. O'RORKE, Rev. E. G. SAVILE, Rev. J. B. SEATON, Rev. Prebendary STORRS, Rev. Father WAGGETT.

Missions and Visits :—

Barberton, Belfast, Boksburg, Booyens, Bothaville, Braamfontein, Charlestown, Cleveland, Doornfontein, Ermelo, Fordsburg, Germiston, Heidelberg, Johannesburg (*St Mary's, South African Constabulary Camp, Plunket's Pavilion*), Klerksdorp, Krugersdorp, Jeppes- town, Langlaagte, Lydenburg, Machadodorp, Marais- burg, Middelburg, Nigel, Nylstroom, Nylstroom (*S.A.C. Camp*), Pietersburg, Pietersburg (*S.A.C. Camp*), Pilgrim's Rest, Potchefstroom, Pretoria (*The Cathedral, St Mark's Sunnyside*), Roodepoort, Rosettenville, Rustenburg, Springs and Geduld, Standerton, Turffontein, Volks- rust, Wakkerstroom, Warmbaths, Waterval Boven, Waterval Onder, Zeerust.

DIOCESE OF ST. JOHN'S, KAFFRARIA

*(MAY, JUNE, and JULY)***Missioners :—**

Rev. Canon WINTER, Rev. H. T. VALENTINE.

Missions and Visits :—

St Albans (with Emjanyana Leper Asylum), Butterworth, Cala, St Cuthbert's Mission, Cofimvaba, Engcobo, Engcobo (*All Saints'*), Elliott, Idutywa, Imvani, Kokstad, Lusikisiki, Maclear, Mt Ayliff, Mt Frere, Pondo-land (*St Barnabas*), Port St John's, Tsolo, Tsomo, Umtata (*The Pro-Cathedral, St James'*), Umzimkulu.

DIOCESE OF ZULULAND

*(JULY)***Missioners :—**Rev. H. G. DANIELL-BAINBRIDGE, Rev. R. S. HASSARD,
Rev. Canon THOMPSON.**Missions and Visits :—**

Eshowe, Rorke's Drift (*St Augustine's*), Islandhwana, Utrecht, Vryheid.

DIOCESE OF BLOEMFONTEIN

*(JULY and AUGUST)***Missioners :—**

The Bishop of GIBRALTAR, Rev. C. T. ABRAHAM, Rev. M. C. BICKERSTETH, Rev. A. H. COLVILE, Rev. E. F. CROSSE, Rev. J. C. FITZGERALD, Rev. P. GREEN, Rev. H. LEGGE, Rev. Canon POLLOCK, Rev. C. H. ROLT, Rev. E. G. SAVILE, Rev. H. E. SIMPSON, Rev. Prebendary STORRS, Rev. H. T. VALENTINE, Rev. Father WAGGETT.

Missions and Visits :—

Barkly West, Beaconsfield, Bethlehem, Bethulie, Bloemfontein (*The Cathedral, St Margaret's, The Town Hall, The Military Camp*), Brandfort, Campbell, Douglas, Fauresmith, Ficksburg, Griquatown, Harrismith, Harrismith (*The Military Camp*), Heilbron, Kimberley (*St Cyprian's, St Augustine's, St Alban's, St Matthew's*), Jagersfontein, Kenilworth, Klipdam, Koffyfontein, Kroonstad, Ladybrand, Mafeking, Maseru, Modderpoort, Springfontein, Thaba Nchu, Vrede, Vryburg, Wepener, Winburg, Windsorton.

DIOCESE OF MASHONALAND

(JULY and AUGUST)

Missioners :—

The Bishop of CHICHESTER, Rev. F. GURDON, Rev. H. E. SIMPSON, Rev. Prebendary STORRS, Rev. Father WAGGETT.

Missions and Visits :—

Bulawayo, Enkeldoorn, Francistown, Francistown (*native*), Gaborones (*Railway Siding, Police Camp*), Gwelo, Hartley, Livingstone, Lobatsi, Magalapye Siding, Penhalonga (*native*), Plumtree, Salisbury, Sebakwe (*Globe and Phœnix Mine*), Selukwe (*Township, Wanderer Mine*), Tebekwe, Umtali, Victoria, Victoria Falls (Zambesi), Wankies Mine, Wreningham (*native*).

DIOCESE OF NATAL

(JULY and AUGUST)

Missioners :—

The Bishop of BURNLEY (now of SOUTHWELL), The Bishop of GIBRALTAR, Rev. H. G. DANIELL-BAINBRIDGE, Rev. M. CYRIL BICKERSTETH, Rev. Canon BRAITHWAITE,

Rev. H. L. C. V. DE CANDOLE, Rev. G. E. FORD, Rev. R. S. HASSARD, Rev. A. B. G. LILLINGSTON, Rev. E. B. OTTLEY, Rev. E. G. SAVILE, Rev. Prebendary STORRS, Rev. Canon THOMPSON.

Missions and Visits:—

Avoca, Bellair, Bingham's Nek, Boston, Bulwer, Byrne, Curry's Post, Dargle, Dronkvei, Dundee, Durban (*St Cyprian's, St James', St John's, St Mary's, St Paul's, St Thomas's, St Columba's, Railway Station, The Native Location, The Gaol*), Estcourt, Frere, Greytown, Harding, Highflats, Hilton College, Hilton Road, Howick, Isipingo, Ithewana (*native*), Ixopo, Karkloof, Ladysmith, Lidgettton, Malvern, Michaelhouse School, Mid-Illovo, Mooi River, Mount Edgecombe, Nels Rust, Newcastle, Noodsberg, Nottingham, Pietermaritzburg (*The Cathedral, St Peter's, St Paul's, St Mark's*), Pinetown, Port Shepstone, Ravensworth, Richmond, Riversdale (*native*), Shafton, St Anne's College, Stanger, Sydenham, Sydenham (*S.A.C. Camp*), Thornville Junction, Tongaat, Umzimkulwana (*native*), Umzinto and Umkomaas, Verulam, Weenen, Weenen (*County School*), York.

DIOCESE OF CAPETOWN

(AUGUST, SEPTEMBER, and OCTOBER)

Missioners:—

The Bishop of BURNLEY (now of SOUTHWELL), The Bishop of GIBRALTAR, Rev. H. G. DANIELL-BAINBRIDGE, Rev. M. CYRIL BICKERSTETH, Rev. Canon BRAITHWAITE, Rev. C. P. S. CLARKE, Rev. J. C. FITZGERALD, Rev. F. GURDON, Rev. R. S. HASSARD, Rev. F. W. ISAACS, Rev. H. LEGGE, Rev. A. B. G. LILLINGSTON, Rev. E. B. OTTLEY, Rev. Canon POLLOCK, Rev. H. W. L. O'RORKE, Rev. C. H. ROLT, Rev. E. G. SAVILE, Rev.

Prebendary STORRS, Rev. E. A. STUART, Rev. W. S. SWAYNE, Rev. Canon THOMPSON, Rev. H. T. VALENTINE, Rev. Father WAGGETT.

The following Missioners were enlisted by the Cape Town Committee :—

The Dean of GRAHAMSTOWN.	Rev. W. P. G. SCHIERHOUT,
Rev. W. GRIFFITHS, of St Mary's, Johannesburg.	Rector of O'okiep.
Rev. W. G. HART, Community of the Resurrection.	Rev. C. THOMSON, Community of the Resurrection.

Missions and Visits :—

Abbotsdale (*coloured*), Beaufort West, Bellville, Bredasdorp, Capetown (*The Cathedral, St Barnabas, Holy Trinity, St John's, St Mark's, St Paul's, St Philip's, St Augustine's School Chapel (coloured), Cathedral Grammar School, All Saints' Home, St Cyprian's School, Young Men's Christian Association, Scamen's Institute, The Docks, School-room Services for Coloured People, House of Correction, Convict Station*), Caledon, Ceres, Claremont, Constantia, Diep River, Durban Road, Durbanville, George, Hermanus, Kalk Bay, Kenilworth, Knysna, Kuil's River, Lainsburg, Maitland (*parish and native location*), Malmesbury, Montagu, Mossel Bay, Mowbray, Muizenberg, Newlands, Observatory, Ottery Road School, Oudtshoorn (*parish and mission*), Paarl (*upper and lower*), Plettenberg Bay, Prince Albert, Riversdale, Robben Island (*leper*), Robertson, Rondebosch (*parish, and Diocesan College*), Salt River, Sea Point, Simonstown, Somerset West, Stellenbosch, Swellendam, Touws River, Uniondale, Victoria West, Wellington, Willowmore, Woodstock, Worcester, Wynberg.

2. SUMMARY OF ACCOUNT FROM JULY 1ST, 1903, TO DECEMBER 31ST, 1904

RECEIPTS		EXPENDITURE	
	£ s. d.	£ s. d.	£ s. d.
To Balance at Bankers, June 30th, 1903	672 19 4	By PREPARATORY MISSION, 1903	150 0 0
Balance on Deposit	700 0 0	Less Refund by Pro- vost Campbell	28 14 0
Subscriptions and Collections	2374 6 7		
Subscriptions, Supplementary	600 0 0		
Sale of Consols	915 12 0		
Interest on Deposit	36 2 5		
Dividends on Consols	37 1 6	MISSION, 1904—	121 6 0
		Passages	1992 9 8
		Less Refunds on un- used portions of tickets	131 9 1
			1861 0 7
		Credits opened in South Africa for Expenses of Missioners	1800 0 0
		Less Repayment of sums unused	390 16 1
			1409 3 11
		Direct Payments in adjustment of Missioners' expenses abroad	182 11 7
		Assistance in Home Parishes	599 17 0
		Printing and Publications	128 13 2
		Expenses of Committee and Missioners Office Expenses, Public Meeting, &c.	60 12 3
		Bank Charges, Cabling, &c.	70 12 11
			6 19 0
		Balance at Bankers	4440 16 5
		Balance on Deposit	395 5 5
			500 0 0
			<u>£5336 1 10</u>

Examined this 13th day of January 1905.

Balance and Bankers' Deposit Receipt together, £895, 5s. 5d.

C. SEYMOUR GRENFELL,
21 Lombard Street, London, E. C., Banker.

CECIL F. J. BOURKE }
F. C. C. BARNETT }
Treasurers.

By a resolution of the Committee, on January 7th, 1905, it was decided, "That the Balance be expended in giving grants, up to the end of 1907, for passages to and fro, and the expenses of Locum Tenens if necessary, for the continuation of the work of the Mission Help by after-visits of Missioners from England, at the invitation of the Bishop of the Diocese, provided that travelling and all other expenses in South Africa be locally guaranteed."

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